

THE
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American Board of Missions.

'SANDWICH ISLANDS.'

Joint Letter of the Missionaries.

ON the last page of our number for March we gave notice, that intelligence of a very interesting nature had been received from the missionaries at the Sandwich Islands. We now proceed to lay before our readers the particulars, as contained in the joint letter of the missionaries, and the letter of Messrs. Tyerman and Bennet. It may be well, however, in this place, to offer a few explanations.

Soon after the great change in the South Sea Islands became known in Great Britain, it was determined by the Directors of the London Missionary Society, to send out a Deputation, as soon as convenient, to take a view of things on the spot;—to aid the missionaries in organizing new churches;—to aid the converted inhabitants in fixing their social institutions;—to suggest practical improvements;—and to make a report of facts, and proceedings, and to recommend measures, in the face of Europe and the world. It may be questioned, whether a more honorable service has been assigned to men, since the apostolic age. The Directors were looking out for suitable men to be employed in this agency, for more than a year, when the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were appointed. They sailed from London in May, 1821;—reached *Tahiti* in October;—resided at that and the neighboring islands till March, 1822;—and then entered upon the visit, which is described in their letter. We published, in our number for February, the principal part of a letter from Mr. Tyerman to a lady in England. This, however, should not supersede the publication of the following testimony of himself and his colleague to the same facts; a testimony given with great deliberation, for the express pur-

pose of cheering the hearts and encouraging the labors of American Christians, by a fair exhibition of what God has done in the favored islands, where his power has been so signally manifested. It is to be remembered also, that the testimony now published, was written nine months later than the other; that is, after a longer residence of four months among the people concerning whom it is given, and a subsequent interval of five months for comparison and reflection. Yet not a single abatement is made; and, in some respects, the testimony is more full and explicit.

Perhaps some of our readers may inquire how it is, that idols were still detected and brought forth to be burned, and that the people were waiting for the king to give a decided countenance to the missionaries, when idolatry had been abolished almost three years before, and the missionaries had been established at the islands more than two years. The explanation is briefly this. Where the idols were so very numerous, and there were so many household gods, it is not to be supposed that all would be destroyed at once. Though the burning was general, some idols would be clandestinely preserved. After the destruction of the idols and consecrated places, the people were as destitute of any just views of religion as before. They were, also, as much addicted to their vices. From want of knowledge of the language, missionaries are never able at first to convey religious truth to the minds of heathens. In the case before us, though the rulers of the Sandwich Islands admitted the missionaries to reside there, and have treated them with kindness, great pains have been taken by unprincipled foreigners to prejudice all classes of the natives against evangelical exertions, and to excite suspicion of the motives, which brought the missionaries thither. This evil was always anticipated. It must always be met, in similar cases; and met patiently and

firmly. In the mean time, it was to be supposed, that the minds of the chiefs and people would remain in a state of indifference, till they knew more of religion, and in a state of suspense, as to what part they should ultimately take. The final issue, however, is not doubtful. Christ will be acknowledged and obeyed in these islands, and in the whole world, which now lies in wickedness.

Some persons may think the progress of the missionaries slow, in having added to their Spelling Book only eight pages in six months. This is to be accounted for, we presume, from the extreme difficulty of ascertaining the true pronunciation of an unwritten language, and from the desire to have the words printed rightly at first, and before any copies are put into circulation. Those who have attended most to this subject know, that it requires great caution and diligence.

Some persons, seeing the English names of Pitt, Adams, and Cox, applied to leading men at the islands, may think that Englishmen, or Americans, have been employed by the king, as governors of different parts of his dominions. This is not the fact. The chiefs, who bear these names, are full-blooded natives. Pitt and Adams have learned to speak the English language.

Our readers will perceive, that the missionaries have introduced a new orthography of several names, which occur in the following communications. This is done to produce uniformity, by adopting the alphabet, which will be used hereafter. In forming an alphabet for a language never before written, the first point to be aimed at is, *to assign but one sound to each letter*. If we could suppose our own language to be brought into such a state, the advantages would be so great as to defy all calculation. The sounds of the vowels, which the missionaries have fixed upon, are as follows: *a*, as in *father*; *e*, as *a* in *late*; *i*, as *e* or *ee* in *convene*, *redeem*; *o*, as in *over*; *u*, as *oo* in *pool*, or *o* in *remove*; *ae*, as *ay* in *eyes*; *ai*, as *i* in *idol*, *mile*; *ao*, as *a* in *far*, closely followed by *o*; *au* as *ow* in *vow*; *ei*, *eu*, and *ou*, the sounds of those letters, as above described, pronounced in quick succession. The missionaries have inadvertently written some of the names as heretofore; *Owhyhee*, for instance; which, we presume, should be *Owahi*, the first aspirate being so slight as very properly to be omitted.

Oahu, (Woahoo,) Aug. 9, 1822.

DEAR SIR,

Though such is the demand for our assiduous attentions, in communicating instruction to the people, that we have scarcely a moment to spare for the purpose of writing to the Board, or to any of our friends at this time; yet we seize the opportunity, with great satisfaction, to speak to you of the continued faithfulness and loving kindness of our Heavenly Father towards us, and of his gracious and wonderful dispensations towards these isles of the Gentiles.

The letter then recapitulates the intelligence contained in the communications made to the Committee, by the ship *Paragon*, which arrived at Boston some time since.

English Missionary Deputation.

By another letter to yourself, sent by the ship *Lady Blackwood*, in the early part of May, by the way of South America, you will probably learn the interesting fact, that, in the wise providence of God, the English Missionary Deputation, composed of the Rev. Mr. Tyerman and George Bennet, Esq., accompanied by the Rev. Mr. Ellis, missionary at *Huahine*, and several natives of the South Sea isles, who have been taught the Christian religion,—have been directed to these favored shores, and allowed to witness with us what God has here begun to do. This singular, and truly desirable, though unexpected event, was brought about in connexion with the sending of a schooner, built at Port Jackson, by the way of the Society Islands, as a present from his Britannic Majesty to the king of the Sandwich Islands.

Acknowledgment of Favors.

We are now happy very gratefully to acknowledge the reception of your kind, interesting and refreshing letters, and a variety of pamphlets and newspapers, by the *Tarquin*, the *Houqua*, and the *Pearl*, together with the needful supplies forwarded gratuitously by the *Houqua*, for our aid and comfort. To all, by whom we are so kindly favored and so greatly obliged, our cordial thanks are due; but we can make them no better return, than by praying for their prosperity, and applying ourselves with increasing diligence, energy and activity to our appropriate and important work of communicating gratuitously, by our feeble instrumentality, to the perishing heathen, the unsearchable riches of Jesus Christ.

We would not forbear to mention here the receipt, by the ship *Tartar* from China,

of a precious letter from Mr. Oliphant, a respectable American gentleman at Canton, breathing the spirit of the age, the spirit of expansive and operative benevolence, accompanied by a donation to the mission, of goods and various articles of convenience, to the amount of about *three hundred and eighty dollars*. With many kind words of encouragement and consolation, he begs our acceptance of "this trifle," with the assurance, that if it should diminish our privations and promote our comfort, and in any way aid us in bringing the interesting islanders to Christ, his ability and opportunity to bestow the favor will afford him unspeakable satisfaction.

You will rejoice to learn, also, that, by the return of the ship *L'Aigle*, capt. Starbuck, from London, we have lately received from the Rev. Mr. Burder, Secretary of the London Missionary Society, a very friendly and comforting letter, together with the Gospels Matthew, Luke, and John, the History of the Apostles, and a volume of hymns, in the Tahitian tongue; a small vocabulary of the Malay language, in English and Malay; a New Zealand grammar and vocabulary; and several numbers of the late missionary publications, containing much interesting intelligence respecting the progress and prospects of Christian missions among the heathen, fitted, like that contained in the ever welcome "*Missionary Herald*," to call forth the prayers and offerings of the friends of Christ.

Languages of Polynesia.

In comparing the languages of New Zealand, Tahiti, and Owhyhee, we are, at every step, gratified to see the striking resemblance, which they bear to each other, and the very great facility, which the knowledge of one affords in acquiring a knowledge of the other: but we are disappointed in not finding a similar resemblance between these languages and the Malay; as it has been the opinion of some, that the Malay is the origin of these, and most of the other dialects of Polynesia. But we are not prepared, at present, to speak very freely on this point.

Expected Associates in the Mission.

It is about six months since we learned that you were seeking a passage for missionaries to these islands; and from that time we have observed a weekly prayer meeting with special reference to those, who might be appointed to be our helpers;—to their passage across the mighty waters;—and to their entrance among the heathen. This we resolve to continue till we shall greet them with welcome, and join

with them in grateful thanksgiving to Almighty God for his goodness to them, his mercy to us, and his grace to the heathen to whom they are sent.

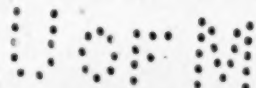
Important increase of Christian Influence.

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to him, for the seasonable and important aid rendered to the mission, by the assiduous labors of Mr. Ellis, for the last four months, both in investigating the language, and in preaching to the people; and also for the efforts of Messrs. Tyerman and Bennet to encourage our hearts, to strengthen our hands, and to exert a salutary influence on the mind of the king and chiefs and people, in favor of our great object.

And we believe you will rejoice to learn that, at the request of this government, and with the most cordial approbation and consent of this mission, and by the express and official advice and appointment of the Deputation, as agents for the London Missionary Society, brother Ellis will probably be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; to aid us in acquiring a thorough knowledge of the language, in translating the Scriptures, and in furnishing the nation with books and with other means of improvement, much earlier than it could possibly be done without such assistance.—*Auna* and his wife, two natives of *Huahine*, well instructed, are also stationed here as Christian teachers.

Progress of the Mission.

The nation, we are happy to say, is now ready to receive instruction, and to receive additional teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling book, containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel.—A considerable number of pupils are already thoroughly acquainted with these pages, and they are sought by others, so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. We have, during the last six months, been able to preach more frequently to chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Ellis has preached three times a week, almost entirely in the dialect of this country: and our assiduous Hopoo appears to be useful in holding forth, in his own way,



the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and last Sabbath, for the first time in a public assembly of the natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

Desire of the Chiefs to learn.

Soon after the first sheet of the spelling-book was put to press, Gov. Adams, from Owhyhee, enlisted as a pupil, with a desire to learn to read and write his own language; and he continues diligently and successfully to apply himself to this pursuit, though he has returned to Owhyhee, and has now only an ordinary *Tahitian* youth to instruct him.

The next principal personage, who enlisted, for the same purpose, was *Kamamalu* the queen, about two months ago. She has read through the 16 pages which we have printed, and is able to write an intelligible note, and to read the answer; so that she begins to find a pleasure in corresponding with Mrs. Bingham by the pen. The king, though he occasionally looked at the book, did not seem to consider himself a pupil.

The next persons of rank, were *Opiia*, as she is usually called, one of the wives of the late *Tamamahaha*, and her present husband, *Laanui*; who, two months since, hearing that we had a prayer meeting at our house, on the first Monday in the month, came and spent most of the day with us, that they might enjoy it. Of late they have repeatedly had morning and evening prayers in their family, assisted by *Auna*, or some other person: and they are diligently learning to read and write. Immediately after the prayer meeting above mentioned, they embarked for Owhyhee, with *Kaahumanu* (*Kaahoomanoo*) and *Taumuarii* (*Tamoree*), and many others; accompanied by *Auna* and his wife. On this tour, at several places in Owhyhee, by the express order of *Kaahumanu* and *Taumuarii*, the idols, which had been laid aside and not destroyed, were brought forth and burned. In the windward part of Owhyhee, 102 idols were, by their command, committed to the flames in one day.

Tour round the Island of Oahu, (Woahoo.)

About the middle of June, Mr. Tyerman, Mr. Bennet, Mr. Ellis, Mr. Bingham, and John Honoree, made a tour round this island, and often addressed the people on the all important subject of the great sal-

vation; visited the high-priest *Hevaheva*, (*Haverhaver*, as we have before called him,) at *Waimea* (*Wymaah*;) and preached, at different places, the Gospel of the kingdom to small collections of natives. In a few instances, they discovered a pleasing and very lively interest in the subject; but the general sentiment expressed by the people, and even by the high-priest himself, was this:—"We are waiting for the king to turn, and make public declaration that he approves the message you bring, and the object you propose."—This was, we believe, the general state of suspense throughout the islands.

Within a few weeks, the expedition to Owhyhee has returned to this place; and since its return, Cox has made many inquiries on the subject of religion. He is the fifth principal person, who engages, as a regular pupil, to learn to read and write his own language. While at *Atuai* (*Atooi*), some months since, he attended regularly to the rudiments of reading and writing in English. On the 25th ult. he began more openly than before, to patronize the school. On Saturday the 27th, he expressed a desire to attend public worship the next day: but was too ill to attend. *Kaahumanu*, though informed, at the same time, that the morrow was the Sabbath, and invited to attend public worship, went, the next morning, with *Taumuarii* to *Wai-titi* (*Witete*), and drew a great multitude after her, to spend the Sabbath there in playing in the surf. In the afternoon, Messrs. Bingham and Thurston, and Hopoo, followed them, and at evening proposed to preach to them, in case they desired to hear the word of God. They consented, and the Lord's prayer was expounded to them. *Kaahumanu* asked Hopoo what he meant by saying to one of her servants, in the morning, that if he did not keep the Sabbath, he would be burned. Hopoo had said to one of them, as they were going to their sports, that men who do not observe the Sabbath of the Lord, will go "*i ke ahi a roa*," (to the endless burning.) The same evening a prayer meeting was held at the house of *Opiia* and *Laanui*. Messrs. Thurston and Ellis attended and conducted the meeting, and one or two of our pupils engaged in prayer.

Seriousness of Cox.

Monday night, the 29th ult. Cox was troubled with a dream, in which he saw the island all on fire, and could find no hiding place for his soul. The next day he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and to pray with him and tell him of the great salvation. Between forty and fifty of the natives assembled. Mr. Ellis preached

and Hopoo offered one of the prayers, Cox requested that he might have the same privilege every evening, and have some one, also, to attend morning prayers at his house. On the 31st, he went to his sister *Kaahumanu*, and proposed to her to join with him in turning to the new way pointed out by the missionaries; to encourage schools, and allow their people all to be taught. She declined; but he avowed his intention to learn, and have his people instructed. His wife joined with him, and also several of his family. One of his favorites, *Taumi*, by the way, has, for two years, been receiving instruction, and made very desirable progress; sometimes engages in prayer; and has considerable influence with this important chief.

Disposition of Riho-riho to learn.

The next principal personage, who enlisted as a regular pupil in acquiring the art of reading and writing the language, was the king himself. On the 2d inst. he visited the mission family, in a very pleasant mood, and, at our solicitous suggestion, engaged to begin the work soon. He requested that 100 copies of the first sheet of the spelling-book might be ready to put into the hands of his people, and encouraged us to hope, that as soon as the sandal wood, which he owed, should be paid over to those who were waiting for it, all his people should be allowed to attend on our instructions. His wives and favorite friends have united with him. On Monday last, the day of the Monthly Concert, his house became literally a school-house, and Mr. Bingham, Mr. Ellis, James Kahuhu, and John Honoree, were diligently employed in teaching them to read and write. This continues with good success. The next day, *Kahumanu* was induced to lay aside her cards, receive a book, and cheerfully attempt to learn the alphabet of her language. *Taumuarii* also received a book, and, by their united request, about 30 of his people. *Krimakoo* (*Krimakoo*), *Naihe* and his wife, *Kanui*, and *Kauikeoule* the young prince, and most of the smaller chiefs at this place, with their favorites, are learning to read and write. Besides the school of about 50 pupils at our school house, which Mrs. Bingham superintends, there are about 100 pupils in the village, at seven different places, which require the attention of Messrs. Bingham and Thurston, Mrs. Thurston, and Mrs. Bingham, when her health will permit her to go, together with all the aid of our most forward pupils.

State and Prospects of the Mission.

Such is the present state of the mission, and of the nation. We are satisfied that

the Lord has begun a great work here, and we pray that he "will perform it until the day of the Lord Jesus." A few, we are led to hope, are inquiring what they must do to be saved. May the Lord guide them into all truth.

We are desirous to send to our patrons, and the good people of America, the affectionate AROHA, (*salutation*), of the king and queen, of *Taumuarii* and *Kaahumanu*, of *Naihe* and his wife, and others, who are now receiving the benefits tendered to them by the Board, through our feeble instrumentality.

Our brethren at *Atuai*, who have lately visited this station, and enjoyed for a season the society of our missionary friends, who sojourn with us, have returned, and are proceeding cheerfully and successfully with their work. *Taumuarii* is expected to visit them, next week, with numerous attendants from this place.

You, dear Sir, amid your multiplied cares, your assiduous labors, and your awful responsibilities, will rejoice with us; and the Board will give thanks to God for these tokens of his divine favor. But let us rejoice with trembling, and continue to implore his divine grace to purify this people, to cause the Sabbath to be publicly acknowledged and sanctified in these isles, every abomination to be removed, and the institutions of a pure and holy worship to be established; and especially, that those appointed to minister in holy things, may be found faithful, even unto death.

Committing our way unto the Lord, and imploring a divine blessing on our patrons, we are happy, dear Sir, to subscribe ourselves your brethren and fellow-laborers.

H. BINGHAM,
A. THURSTON,
D. CHAMBERLAIN,
E. LOOMIS.

J. Evarts, Esq. Cor. Sec. &c.

LETTER FROM THE ENGLISH MISSIONARY DEPUTATION TO THE AMERICAN BOARD OF FOREIGN MISSIONS.

*Oahu, one of the Sandwich Islands,
Aug. 9, 1822.*

Beloved Brethren in Christ:—

You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honor to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had

sent missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labors of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected Visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication;—which we are happy to do from the house of your missionaries, in the island of *Oahu*.

When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has, as unexpectedly, detained us till now. The designs of Providence in bringing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed, by the great Head of the Church, to so valuable and pious a body of missionaries, as those are, whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence, which you repose in them, and should cherish in your hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those, who take knowledge of them, to embrace that Gospel, which they are anxious to make known:—while their affectionate hospitality, and their kind and persevering endeavors to promote our comfort, confer upon us a debt of gratitude, which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident, that the time is not remote, when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

Occasion of this Visit.

After spending some months in the South Sea islands, and being, at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the king of the Sandwich Islands, came unexpectedly into the harbor for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us, and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed, by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South Sea islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by any way more favorable,—we were induced to believe, that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis, one of our valuable missionaries stationed at *Huahine*, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view but to return again, in three or four months, to his field of labor in *Huahine*. On reaching *Oahu*, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs with their wives, were invited to reside, during their continuance, at the house of the king of *Atuai*, who was here at the time.—This was in consequence of the brother-in-law of one of our chiefs being in the service of the king of *Atuai*.

the displeasure of the English. By uniting an English missionary with yours, this objection will be removed;—and, indeed, already has our visit produced the best effect in this particular.

With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea islands, and have propagated the most infamous falsehoods;—but a missionary, who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important, and comfortable situation, which he occupies at Huahine, in union with Mr. Barff, and joining your missionaries here, had not the finger of God most clearly indicated to us the path of duty;—and this is made so remarkably plain, that not a shadow of a doubt can remain upon our minds, that it is the will of God.

Character of Mr. Ellis and his Wife.

We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible;—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls in these long neglected, but interesting islands.

Proposed return of Mr. Chamberlain.

Mr. Chamberlain and his esteemed brethren and sisters, have done us the honor to consult us on the subject of his situation, in connexion with this mission. Being upon the spot, and having an opportunity of forming an opinion on the subject from an actual knowledge of the state of these islands, and the circumstances of the mission, we have felt it to be our duty, in compliance with their united request, to give our views as to the path of duty. Mr. and Mrs. Chamberlain are truly estimable characters, and worthy of that good opinion, which you have formed of them, and of the highest esteem and love from the church and the world; and had their talents been required here, in the sphere in which you intended them to move, more suitable persons, we are persuaded, could not have been found. But here is no scope for agricultural talents beyond what the natives themselves possess. Of this we are fully convinced.—This being the fact, Mr. Chamberlain can render no essential service to the mission, in the way in which he was intended to promote its welfare. This being obvious to us, and taking into the account the importance of an immediate attention to the formation of the character of his children, and their being brought up in an acquaintance with some business not to be learnt here, with a view to their future settlement in life;—considering, also, the precarious state of Mr. Chamberlain's health, and the affecting situation in which Mrs. C. would be placed, were she to be left a widow in these islands with such a family;—we gave it as our decided opinion that it was Mr. Chamberlain's duty to return back again to his native country, by the first suitable conveyance. In this opinion we feel assured you would most fully concur, were you in these islands to witness the habits and manners of the inhabitants, which cannot but have the most injurious effect upon the principles and conduct of those, whose characters are to be formed under the influence of such scenes, as daily present themselves in this heathen land.

Messrs. Tyerman and Bennet, after a respectful apology, here offer many valuable suggestions to the Committee, with reference to the interests of the mission, and the best measures for the conversion of the islanders of the Pacific. They then conclude, with the following account of the

Present Religious State of the South Sea Islands.

Having spent some time in the South Sea Islands, (and we intend to pass another

twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favored regions. You have, no doubt, read the reports, which have been made respecting the state of that mission;—and be assured, that so far from those reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well-behaved, as any congregations we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath, is dressed on the Saturday:—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labors of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging; and that you may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-laborers, the fervent prayer of yours, for Jesus' sake,

DANIEL TYERMAN,
GEORGE BENNET.

P. S. It will afford us great happiness to be favored with a letter from you. It may be forwarded to the Secretary of the London Missionary Society, Miss'y Rooms, Old Jewry, London; or, should an opportunity occur, to us at the Rev. Mr. Mars-

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den's, Paramatta, New South Wales, where we hope to be in about a year and a half from this time.

REMARKS.

MANY of our readers may wish to form some opinion concerning the present population of the South Sea Islands, in which so wonderful a change has been effected. No documents within our possession enable us to speak with much certainty on the subject.

When captain Cook visited *Tahiti*, in the course of his second voyage, he estimated the population of that island alone at 200,000. This was in the year 1774. Doubtless this estimate was too high, as was the estimate which the same navigator formed of the population of the Sandwich Islands, four years afterwards. Still a man of so much judgment could not have been led to form such an opinion, unless the people had been very numerous. In one of the expeditions fitted out against *Eimeo*, when he was present, 200 large war-canoes were employed, and as many small ones to carry provisions and bring home the slain for interment.

We learn from other sources, that each of the war-canoes usually contained from 20 to 30 men, and each of the small canoes four or five men. This expedition was fitted out by a part of the island, the whole not being under one government.

From this time till the landing of the missionaries in 1797, there were many destructive wars, between the people of different parts of *Tahiti*, and between the people of *Tahiti* and those of *Eimeo*. There were also many private murders and assassinations. The great majority of infants were killed by their own mothers, as soon as they were born. After the missionaries had been some years on the island, they computed that Pomare, the father of the late king of that name, had offered 2,000 human sacrifices, during the 30 years of his reign. But the greatest cause of depopulation was the universal licentiousness of morals; a licentiousness, the ruinous effects of which were greatly aggravated by the visits of Europeans. Depraved as the natives were, previously to being thus visited, there is no doubt that the intercourse with ships made them worse. The downward progress towards utter extermination was very rapid; and, so far as appears, the success of missionary exertions was the only thing that saved the people from

this melancholy termination of their crimes and their miseries.

One of the first labors of the missionaries was the taking of a census, the result of which showed, that *Tahiti* then contained about 16,000 souls. The natives were perfectly aware, that their numbers diminished continually. Pomare told the missionaries, that they had come to the *remnant* of his people.

Since wars, human sacrifices, and infanticide have ceased, and industry, morality, and piety have become prevalent, the population is very rapidly increasing. At the annual missionary meeting in *Tahiti*, full 6,000 persons have been present. At *Eimeo* and *Huahine*, and other islands, meetings of this kind have been very numerous attended. The prospect now is, that all the evangelized islands will soon be full of people, dwelling in peace and plenty, and gratefully acknowledging the kindness of their heavenly Father.

Our readers will hardly need to be reminded, that while they render thanks for the wonderful attestation to the value of missionary exertions, which God in his providence has here been pleased to give, they should be fervent in prayer for their brethren at the Sandwich Islands. About the time that these pages are put into circulation, it is probable that the missionaries in the *Thames** will be looking out for the snow clad peak of *Owhyhee*. It is an interesting fact, that their brethren at the islands will have been holding a weekly prayer-meeting on their account for a year before their arrival. Does it not become those, who have sent forth these messengers of the churches, to plead earnestly for them at the throne of grace; especially at the season of their landing and entering upon their labors?

INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE TO THE MISSIONARIES ABOUT TO EMBARK FOR THE SANDWICH ISLANDS, IN THE SHIP *THAMES*, DELIVERED BY THE CORRESPONDING SECRETARY, IN THE MIDDLE BRICK CHURCH, NEW HAVEN, ON MONDAY EVENING, NOV. 18, 1822.

Dear beloved Brethren of the Mission Family,

Having devoted yourselves for life to the service of Christ among the heathen,

* All our readers may not have learned from the newspapers, that the *Thames* has been spoken twice: the first time five days out, having had an extraordinary run of 800 miles off the coast; the second time 23 days out, having made very good progress in the voyage. The missionaries were all well.

you are convened in this city to embark for the field of labor, which has been assigned you, and upon which your eyes have been fixed with earnest desire and fond anticipations. On the morrow you expect to commence your voyage to the Sandwich Islands, there to be united with the beloved brethren who have preceded you, and who have been importunately calling for fellow-laborers.

Your object is the greatest, which can employ human agency. You go to proclaim the Gospel as heralds to those, who never, till lately, heard of Christ as a Savior; who never listened to the offers of pardon, nor had any just conceptions of themselves as immortal beings, or of God as the moral Governor of the universe.

On such an occasion, assembled in this house of prayer, surrounded by a multitude of your Christian friends, who take the liveliest interest in the success of your mission and in your personal welfare, you will receive with peculiar sensations the last counsels and instructions, which the Prudential Committee, speaking in the name and behalf of the Christian community, will ever be able to give with the living voice. These parting counsels you will regard as the result of a truly paternal solicitude for you as individuals, and for the advancement of the cause in which you are engaged.

Permit me here to refer you to the instructions, delivered three years ago to Messrs. Bingham and Thurston and their associates, when about to lay the foundations of the mission to which you are assigned. These instructions were drawn up with great care and ability, with great wisdom and unction, by the late lamented Corresponding Secretary; and there is not a word in them, which the Committee, after their experience respecting this mission, would wish to have altered. Several topics, there discussed at some length, need not be introduced here.

Necessity of Union.

A subject of prime importance to the success of any combined exertions is the preservation of union among those who labor together. Our Savior has laid it down as a fundamental principle, of universal application, that *a house divided against itself cannot stand*. This principle is to be kept continually in view, by all who take part in missionary operations. A holy union of heart, of enterprise, of labor, is to be cultivated by every practicable method. Among the means of carrying on this spiritual cultivation, the following are thought worthy of particular consideration.

If you wish always to be of one heart and one mind, you will aim, in the first

place, to become *eminent for piety*. This is, indeed, the grand ingredient in every truly excellent character; but it operates, with peculiar efficacy, to bring together and hold together all who live under its divine influence. As God is the centre of all perfection, and the source of all beneficent action, they who live near to God cannot live at a distance from each other. As God is love, they who enjoy communion with him, cannot but co-operate most cheerfully and harmoniously in every labor of love. When piety gains the ascendancy, all the elements of disunion are controlled, if not rendered inoperative, or utterly extinguished. Aspire, then, to such attainments in piety, as shall lift you above those little interests, which may endanger the peaceful and united prosecution of your work.

Secondly, *the eager pursuit of a great common object* is a strong bond of union. Such an object, worthy of your most strenuous and unremitted efforts, is ever before you. The conversion and salvation of the islanders to whom you are sent—to be accomplished, so far as human agency is concerned, by the preaching of the Gospel, the establishment of schools, and all the means of imparting religious knowledge,—furnish an object of sufficient magnitude to claim your greatest exertions. Keep this in view, as a goal to which you should be advancing with quick and regular steps. In your most retired meditations, as well as your conferences with each other, let the question often recur; “How shall we do most for the object of our desires and hopes? How shall these perishing immortals be saved? By what new and more effectual process can their consciences be enlightened, their hearts affected, and their lives adorned by the practice of Christian virtue? How shall the power of sinful habit be counteracted, and that great moral change be produced, which is forcibly described in the Scriptures as a death unto sin and a life unto righteousness?”

By inquiries such as these, and by corresponding efforts, you may hold the success of your joint labors in so prominent a view, that your common object shall cast into the shade all other objects on this side of heaven. Especially will this be the case, if by extraordinary vigor and diligence you make visible progress in your work. Let this be your constant aim and your high endeavor.

Again, it will greatly conduce to your proceeding in your vocation with united counsels, if you cultivate the most endeared *personal friendship, founded on religious principle*. By friendship we here mean something very different from what the world dignifies with this name; and something very different, also, from the mere

charitable opinion, concerning each other, that you are sincere Christians. We mean something, which will induce you to desire each other's happiness with the tenderest concern;—to improve each other's good qualities, and regard such improvement as a common gain;—to aid each other in removing any defects of character, which may be apparent;—especially those, which seem to be at variance with the employment of a missionary;—to watch over each other as Christians, as fellow-laborers in a most important field, as persons destined, with the favor of Providence, to lay the foundations of Christian society in many a dark neighborhood. Consider not such an oversight as an irksome restraint, but rather as a delightful duty, a mean of spiritual advancement, a source of happiness here, and a preparation for future glory.

Some thoughts on Christian watchfulness, not necessarily connected with what precedes or follows, are here omitted.

Another powerful mean of promoting union is *to entertain a salutary dread of division*. To a person little acquainted with the history of men, and of Christians, it would seem unnecessary, or improper, even to allude to the possibility of disunion among those, who are embarked in the most glorious and beneficent of causes, and who are held together by so many bonds, which would seem indissoluble. But if we look into the New Testament, we every where find exhortations to peace, to unity, to brotherly love, and dissuasives from strife, and division. What does all this imply, but that men generally, and even the best of men, are in danger of suffering from divided counsels and divided efforts;—from alienation of affection, the fruitful parent of a thousand evils? As truly converted persons may be said to persevere through a salutary dread of falling away, you may very properly stimulate yourselves to a closer union by considering how melancholy and disastrous it would be, if your enjoyment should be marred by division; or by a coolness, which should neutralize your exertions, and quench your zeal.

That you may justly estimate this subject, be much conversant with the writings of Paul, that illustrious missionary to the Gentiles, who was fitted by long personal experience and by the teachings of the Spirit, to point out all the dangers to which you are exposed, and to be your guide as the first preachers to an unevangelized people. Let such exhortations as the following be deeply engraven on your hearts: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-

mind, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The description in the clause last quoted is eminently true of every heathen people. However they may differ as to temperament, habits, and manners, in regard to spiritual objects they are all *crooked* and *perverse*. Among such people it is peculiarly necessary, that you should indeed *shine as lights*, casting a mild and heavenly radiance all around you, and dispelling the darkness of ages.

Let it then be resolved, and let the divine blessing be invoked upon the solemn resolution, that as children of God, as missionaries to the heathen, as fellow-laborers in the same field, *you are one*;—*one* in purpose,—*one* in affection,—in action *one*.

Thus will you be prepared to enter, with the proper spirit of missionaries, into the necessities of the people to whose benefit your lives are devoted.

Condition of the People.

These people you will find in the greatest possible want of instruction. Though they burned their idols, and discarded their odious and abhorred superstitions, before the first missionaries reached their shores,—an event altogether unprecedented in the history of man,—their minds are still in utter darkness as to religion; their hearts are under the influence of depraved passion, and their lives are deformed by gross vices. Painful indeed it is, to behold any portion of our race in such a debasing subjection to the god of this world. But we are not to shrink from a knowledge of the true state of things, when that knowledge is essential to the best performance of our duty.

Though your brethren already in the field have communicated some general notions of God, of Providence, and of the Gospel, to a few individuals around them; yet the mass of the inhabitants you must expect to see still remaining without God and without hope. Some preparations may have been made toward conveying instruction, both by means of interpreters and in their own language; but the progress of divine truth among pagans, speaking a strange tongue, and not even having any language adapted to moral subjects, must be slow at first. You must therefore

consider, that, so far as the arduousness of the work is regarded, you and your brethren are yet to commence the business of general instruction. Before any great results can be expected, the rudiments of moral truth must be conveyed to the minds of multitudes; the conscience is to be formed and enlightened; the heart is to be assailed by the simple, yet commanding, motives of the Gospel. Man's native sinfulness and wretchedness are to be fairly exhibited; the pardon of sin is to be proclaimed; the love of Christ displayed;—the atonement, with all its blessings, described;—and the destinies of eternity presented to the mind. Your reliance on the pure doctrines of revelation must be firm and undeviating. No other doctrines, no other moral process but the preaching of these doctrines, will ever prove a remedy for the diseases of the soul.

In your intercourse with the natives of the islands, you will labor to convince them that you are their real friends. This you will do, not by declarations and professions merely, or principally; but by unwearied labors for their good. It is an established principle in the Providence of God that men will at length be affected by disinterested kindness. None are so low in the scale of intellect,—none are so barbarous in their manners or disposition,—as not to know the proofs of genuine friendship. False views may be entertained at first; interested persons may excite prejudice; having been often deceived may induce caution and jealousy;—but a long course of beneficence will bear an irresistible testimony to its own excellence. Among the most untutored people, individuals will be found, who are shrewd observers of human conduct, and have a keen discernment of character and motives. The way to secure the confidence of these natural leaders, is to feel an earnest desire for their good, and the good of their people;—to labor patiently, unremittingly, and with increasing zeal for this object;—and to show, in the expressive language of the apostle, *that you seek not theirs, but them*.

You are to abstain from all interference with the local and political views of the people. The kingdom of Christ is not of this world; and it especially behooves a missionary to stand aloof from the private and transient interests of chiefs and rulers. Inculcate the duties of justice, moderation, forbearance, truth, and universal kindness. Do all in your power to make men of every class good, wise and happy.

Let it be apparent, also, that you have nothing to do with traffic, or gain; that far nobler objects brought you from your native land; and that you regard all that the world has to offer as of very little value,

compared with the salvation of a single soul. In any discussions or claims concerning property, whether the persons interested be natives or foreigners, take no part. This may be a subject of very considerable importance, in the present state of things at the islands, where you are to reside.

To visitors and occasional residents, whether from this country or any other, show yourselves kind, affable, and obliging. Conciliate their esteem by the usefulness of your lives. Give no occasion for any report, unfavorable to the work to which you are devoted; and if your designs should be misrepresented, or even your characters defamed, you need be under no apprehension, lest God should fail to vindicate your cause.

We know, dear brethren, that you burn with an anxious desire to have some share in the high and holy ministration of raising a perishing people from their degradation and ruin, and of inducing them to accept the blessings of Christianity and civilization. We know that you will count with solicitude the days and the hours, which must intervene, before you can engage in this divine employment.

But while you eagerly teach letters to the rising generation, and attempt to form habits of industry, and order, and domestic virtue in your pupils, you will never give countenance to the popular error that men must be civilized before they can receive the Gospel. You are well aware, that an ignorant and heathen people never can be civilized without the Gospel. There has not been an instance, since the first promulgation of Christianity, of a barbarous nation brought into a state of well-regulated society, unless by the means and motives, which true religion alone can furnish. You may, indeed, easily prove to a heathen and a savage, that good laws, wholesome restraint, constant occupation, and a regular discharge of the domestic duties, are favorable to the enjoyment of this life; but when your proof is ended, what have you accomplished?

"Alas, leviathan is not so tam'd."—

All the motives, which can be drawn from this world, are entirely vain and ineffectual to reclaim from a vagrant life, to restrain unbridled passion, to soften ferocity, and to implant a controlling principle, which shall operate in the whole conduct. You will not leave out of your estimate that religion which came down from heaven, and which is incomparably the most powerful agent in transforming the human character;—the only agent, indeed, which can make a thorough transformation. What! Shall God be excluded from operating on the souls which he formed, by

means of the truth which he revealed for that very purpose? Shall Christ have no share in bringing to virtue and to happiness the immortal beings whom he died to save? Shall the Holy Spirit be debarred from exerting the most beneficent agency, till man's wisdom shall have prepared the way by a process, which he fondly hopes will end in civilization? You indulge not, my brethren, in these dreams of a vain philosophy. You have not so learned the Gospel. Preach, then, the glad tidings of Christ's pacification. Make known the character of God, as of the Great and Holy One, who is infinitely opposed to sin in every form, and who will call every work into judgment with every secret thing. Describe the character of man as it is, depraved, unholy, and enslaved to sin; and you need not fear but its likeness will be recognized. Urge sinners of every class and condition to *flee from the wrath to come*. The plain truths, which are important to salvation, are as easily understood, even by the rudest people, as the plainest principles of morals, or the elements of human science. Rely on the means which God has appointed, and you will not fail of ultimate success. If God should honor your instrumentality as preachers of the Gospel, civilization, purity of morals, refinement of intellect and of manners, will follow of course.

The instructions here contain encouragements derived from the command of Christ, the history of Christianity, and the success of modern missions, particularly that in the South Sea Islands.

Concluding Exhortation.

To you, dear brethren, and to the beloved companions of your bosoms, the partners of your joys and sorrows, are these instructions given, with most affectionate desires for your welfare. They are addressed to you jointly, and severally, so far as they may be applicable to your respective circumstances and relations.

And now, in conclusion, we remind you of the high embassy, on which you are sent. Always remember the dignity of your calling. This will not foster pride. It will rather be a perpetual prompter to humility. Let who will mistake the nature of the missionary office, be sure that you never forget it yourselves.

Indeed, my brethren, *you are made a spectacle to angels and to men*. The missionary vows are upon you; and you cannot go back. But were it possible that you should hesitate on the subject, it were better, infinitely better, that you should abandon your long cherished design now, than at any time hereafter. You have voluntarily of-

ferred yourselves, after much self-examination and prayer, for the service of Christ among the heathen. He graciously accepts every cheerful sacrifice, made from a tender regard to the souls for whom he died; and in the great and solemn day, when your labors of charity and kindness to the people of Owhyhee shall be acknowledged, He will say, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Though your first responsibility be to Christ, as the Lord of Missions, there is also a responsibility of no light character to his church on earth. Yes, dear brethren, the friends of missions in our own land have a hold on you, which they will never consent to relinquish; and you are thus laid under obligations, from which you never can be absolved. Nor are you to look at this country alone, when you contemplate the effect of your labors, your reputation, your influence upon the great Christian public. Such is the facility with which missionary intelligence is communicated, and such the eagerness with which it is received, not only here, but in every part of Great Britain, in many parts of continental Europe, and at all the missionary stations in every region of the world, that your character is the common property of Christendom; and you act under the perpetual inspection of immense multitudes of the children of God, including in their number many of the wisest and best of mankind. Think not, that because you traverse eighteen thousand miles of ocean, you will therefore be unnoticed and alone.

In the present state of missionary exertions, every member of the mission family has it in his power to aid, or to injure, the cause, to an extent greater than words can describe. Should any of your number prove essentially defective in Christian and missionary character;—my heart recoils at the thought;—should your conduct bring reproach upon that holy enterprise, in which you are embarked;—you will not only clothe in sackcloth the friends of the Redeemer throughout our widely extended country; but, as the pages of the missionary magazine are turned over, by people in remote climes, and of different languages, you will fill with sorrow the heart of many a Scottish peasant, as he sits down to solace his evening's fireside, and falls unexpectedly upon your disastrous story: you will wring tears from many a pious widow in Switzerland;—I had almost said from the very rocks, which overshadow her humble habitation. The converted Tahitian will stand aghast and confounded, when he hears of your fall; and your brother missionaries, in so many distant regions, will hang their harps on the willows;—their hands

will be paralyzed; their mouths will be silent, unless opened for the melancholy exclamation, *Tell it not in Gath.*

But of this sad picture there is a delightful reverse. If you adorn the doctrine of God your Savior in all things;—if you are found faithful, and laborious, and devoted servants of Christ;—if each revolving year bears cheering testimony of your perseverance;—if your Christian virtues shine with greater and still greater brightness;—whatever your immediate success may be, every page of your history will be read with unspeakable interest by the thousands of our Israel. Your exemplary devotedness will kindle new zeal, when known at the monthly assemblies, at which prayer is offered for the conversion of the heathen. It will strengthen your fellow-laborers in India and Ceylon, in our western wilderness and in Palestine. The joyful tidings of your success will penetrate the desolate regions of Kamschatka, and meet the enterprising missionary, as he traverses Siberia, or fixes his dwelling-place on the shores of the Caspian.

And when it shall be told, that your Divine Master has removed you from the field of your labors on earth, though the tear of friendship may dim the vision for a moment, a smile of heavenly origin shall fix upon the countenance of survivors, while they think of your triumph, and your eternal reward.

PALESTINE MISSION.

COMMUNICATIONS have recently come to hand from Mr. Fisk and Mr. Temple, extracts from which we shall publish. The following is the close of what Mr. Fisk has transmitted, not so much in the form of a journal, as of a summary of his labors and observations.

WE preach four times a week in English. Our chapel, which accommodates 100 persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock yard. Our preaching is generally extemporaneous. This is the kind of preaching, to which our hearers have been most accustomed, and which they prefer.

About two months ago, Mrs. R. one of our best friends, proposed to Mrs. Temple the establishment of a Sabbath school. It was immediately commenced with fifteen scholars. Last Sabbath there were 45; of whom two were Catholics, three Greeks, and three Jews. The Jews, however, were prohibited by their parents from taking any lessons in the New Testament, and

commanded not to wait to hear the singing, exhortation and prayer, with which the school is closed. Still we are glad of an opportunity to teach them from the law and the prophets. We are not acquainted with any particular instances, in which our preaching has been specially blessed to individuals. It has, however, pleased God to excite his children in this place, of late, to more than usual zeal and activity in seeking the spiritual welfare of their friends. There have, also, been some very interesting cases of special seriousness. We have occasionally the pleasure to meet with a party of pious friends to pass an evening in religious conversation, and conclude with prayer. There are a number of pious men among the troops stationed here. There is a sergeant, who is a Methodist preacher. Most of the serious soldiers, I believe, are Methodists. They attend our meeting, and, at other times, have meetings frequently among themselves. After preaching on Thursday evening, I entered into conversation with a soldier, who told me that 10 or 20 of them spend an hour every evening, when not on guard, in reading the Scriptures, singing, and prayer. In the course of the year, there have been several cases of hopeful conversion. Our congregations on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists, and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean, in a practical and experimental way. We have several times had at our meeting two young midshipmen, from an English man-of-war, who have become serious in the course of the past year.

Want of Good Books.

We have frequent occasion to lend such books as Baxter's Call, Saints' Rest, Rise and Progress, Memoirs of Mrs. Newell, Miss Smelt, Brainerd, and Martyn. A few such books as these, if we had them, might be disposed of in Malta, with great prospect of usefulness. Mr. Lowndes and Mr. Wilson had formed a small society in the congregation for the distribution of Bibles and Tracts. The concerns of this association, with a considerable quantity of tracts and Italian Testaments, and a monthly income of a few dollars, have now fallen into the hands of Mr. Temple. Mrs. Temple has, also, the management, in connexion with several other ladies, of the concerns of a society, formed by Mrs. Wilson, for the relief of the poor, of whom there are very many in Malta, and in a

very pitiable condition. One object of this society is, to clothe poor children, that they may attend the Lancasterian school.

Distribution of the Bible.

The Malta Bible Society have lately received letters from Mr. Barker, the Bible Society agent at Aleppo, giving information, that he received, some time since, about 1,000 Arabic Psalters and New Testaments, printed by the British and Foreign Bible Society after the edition of the *Pro-paganda* at Rome, and that he sold the whole *within three days!* The reason why these were sold so much more rapidly than copies, which the society had formerly sent into Syria, is, that this translation has the sanction of the Church of Rome. The former copies were of a different translation.

Earthquake at Aleppo.

We have lately heard of a terrible earthquake at Aleppo. The report states, that on the 16th of August, a great part of the city was destroyed by it. We are not certain as to the truth of the report; but we are not without serious apprehensions. We entertain fears for the safety of Mr. Barker and also of Mr. Wolf, who had not left Aleppo, as late as the 14th of August.*

Letter from Mr. Leeves.

Smyrna has been much more tranquil, for some months past, than it was when I was there. I received, a short time since, a letter from the Rev. Mr. Leeves, dated Smyrna, Aug. 31, 1822, from which I transcribe the following extracts.

"I had the pleasure of receiving your letter, dated Feb. 20th from Alexandria, before I left Odessa. I came down to Constantinople, about the middle of May, leaving Mrs. L. behind me, as I did not think the face of things sufficiently settled to bring her with me. I spent three months in that capital, as I hope not without some benefit to the objects of the Bible Society. Our prospects are again brightening in that city, and I have hopes that we shall very soon commence the printing of the Romanic New Testament at the Patriarch's press. A considerable number of Armenian Bibles and Testaments, and of Turkish Armenian Testaments, have been brought into circulation in the course of the last year.

"My projected voyage to Trebisond has been prevented by insuperable obstacles, and I trust the Providence of God has led

* Mr. Barker survived to give an account of this catastrophe. Concerning Mr. Wolf we have not yet heard any thing.
Editor.

me to this place instead, where I have a good prospect of putting the Bible Society upon a footing, which will secure, in all probability, its effective co-operation with the parent society. Things are not yet brought to a conclusion, so I must not speak with confidence. I am much obliged to you for your information concerning the persons most likely to co-operate in our objects. I find the chaplain, Mr. Arundel, a sincere well-wisher to them; and he is ready to give all the assistance in his power. I write to you from his house, where with true hospitality, he has received me, and my friend and companion, Dr. Walsh. [Dr. W. is the Chaplain of Lord Strangford, the English Ambassador at Constantinople.] The consul is also favorable."

Remuneration of Mr. Fisk's Services.

I have, also, received a letter from Mr. Jacob Vanlennep, in which he informs me, that a meeting of the subscribers to the Bible Society [at Smyrna,] had been held, and a committee appointed, and expresses his satisfaction that the society is likely to come into operation. I have also received a letter from Mr. Consul Werry, in which he informs me, that he had written to the Levant Company in England, stating the service which I had performed in the chapel, while the chaplaincy was vacant; that the Company had, in consequence, directed him to remunerate me for my services, at the same rate as their proper chaplains; and that he had accordingly assembled the chiefs of the Factory at Smyrna, when it was unanimously resolved to place at my disposal four months pay, amounting to eighty pounds sterling; for which amount he authorized me to draw on their Treasurer. It would be in vain for me to attempt to express the emotions, with which I read this letter. The merchants who compose the Factory in Smyrna, in their liberality fixed the time at four months, whereas I had preached only two months and a half. I have informed them of the error, and have drawn for fifty pounds, instead of eighty. For all the encouragements we meet with, let us praise the Lord; and when we are disappointed, let us bow cheerfully to his holy will.*

Education of two Greek Boys.

Our minds have, for some days, been deeply interested about sending some

Greek boys to be educated at the Cornwall School. The first, to whom we turned our attention, was *Photius Kavasales*, an orphan. His uncle, who has the care of him, offered to commit him to our charge, and capt. Dewing very generously offered to take him to America free of expense. After the arrangements were made, I received from his uncle a letter in Greek, of which the following is a translation.

Letter from Mr. Maneses.

Malla, Oct. 7, 1822.

Rev. Sir,

THOUGH I am sure that the design and end of the Bible Society has been and always is divine, and has respect to nothing but the common salvation, and the moral and general felicity of the human race both for body and soul; and though there is not the least doubt concerning this, or your other object of sending foreign youths, and particularly Greeks, into your enlightened country, that they may be illuminated, and if possible arrive at the summit of wisdom and virtue, and, after that, return to their own country, that they may sow there, well and systematically, that useful seed, which, through the philanthropy and unparalleled nobleness of the wise and illustrious North Americans, they shall have obtained, under the well regulated government of the United States, and [the direction] of the above mentioned sacred Society, and in consequence reap an abundance of fruit:—notwithstanding all this; yet, as my nephew, Photius Kavasales, now transferred to you by your request, is very dear to me, being the only one that escaped the melancholy and tragical destruction of his father, and mother, and four brothers and sisters, in Smyrna, in 1814, by that destroyer of men, the plague; and, also, for the information and satisfaction of his brother, Athanasius Timoleon Kavasales, who is now in the Peloponnesus;—I take the liberty, most respected Sir, to beseech you earnestly, that you will have the goodness to give in writing an answer to this; informing me what is your design and end in sending my nephew Photius; to what place, and to what academy; what lessons he will be exercised in, and whence he will have the necessaries of life; and finally, concerning his return to his country, the Peloponnesus, after finishing his studies,—whether directly from America to the Chersonesus, or by the way of this island, or by those parts of Europe from which he may easily pass to his own country.

May your reverence receive favorably my request; and proclaiming through life your goodness and philanthropic intentions, and retaining with sincere respect

* Mr. Fisk mentions, in a letter, his having sold the bill of fifty pounds for 241 Spanish dollars, which he had placed to the credit of the Board. This grant of the Levant Company, thus generously and spontaneously proposed by the leading merchants of the place, speaks a language which cannot be misunderstood.

my gratitude, I remain obliged and always ready for your sacred commands.

Your humble servant,

PANAGES MANESSES.

In explanation of what is said in the above letter, about the Bible Society, it is necessary to remark, that many people in these countries give the general name of Bible Society to all the pious efforts of Protestants, in order to distinguish them from the missions of Catholics. Tell them about missions, charity schools, Tract Societies, Bible Societies, and they still view the whole as one system. I believe we are oftener spoken of as Bible Society men, than as missionaries.

The nephew of Mr. Manesses seems to be an intelligent and well disposed boy, and when I spoke to him about going to America, his eyes sparkled with joy. I asked why he wished to go. He replied, "to learn." "How long are you willing to remain?" "Till I am learned." I named several branches, and asked if he could learn all those. He answered modestly, *quanto posso*, as much as I can. He knows neither where he was born, nor how old he is. His uncle says he was born in Hydra, and will be 16 years old in January next; but Photius tells me, that his brother says he is only 12 years old, and that somebody else, who knows the family, says he is only 13. His appearance would not indicate that he is more than that.—I answered the above letter, and received in return a note expressing full satisfaction, and a high degree of gratitude.

Application of a Greek Priest, in behalf of his Son.

While making the necessary arrangements for Photius, another applied to have us send his nephew. We consented to do so, but he very soon changed his mind. It was not long, however, before the Greek priest called on us, in his full ecclesiastical dress, bringing with him a son, whom he wished to send. He made some inquiries about the school, and then about our religion. I told him the boys would be instructed much in the Scriptures, and that on the Sabbath we have preaching on the doctrines and duties of Scripture. I stated, also, some of the principal doctrines, which are generally believed in America. He was much pleased to learn, that we do not believe in *purgatory*, which, he says, is an invention of the Catholics. He finally concluded to send his son, and offered to pay his passage. The following is the translation of a letter, which he wrote me on the subject.

VOL. XIX.

Malta, Oct. 11, 1822, N. S.

Most respected Sir, and my Brother in Christ,

THE design, useful to men and pleasing to God, of your Society, is known to all; nor less so the benevolent disposition of your nation (more enlightened than any other nation,) towards our Hellenic race, as experience has already shown; and facts will hereafter confirm, in time, a mutual American Hellenic union. Guided by these thoughts, and willing (according to my paternal duty,) to give, with the means of livelihood, the means of living well, (*μετὰ τὸν ζῆλον, καὶ τὸν εὖ ζῆλον*), to my son Anastasius Karavelles, behold, according to your request, I commit him to your goodness, and to your *philhellenic* care, that you may send him, accompanied by the Greek lad, Photius Kavasales, sent, for the same purpose, to the Academy of your well governed country, that he may obtain from that light-giving fountain, by attention, study and meditation, the necessary lights of education and good conduct, and in time be able to employ these useful means, not only for his own good, but for that of the now afflicted Greece, and especially for the honor and reputation of his American instructors and benefactors.

Besides this, excuse me that I am so bold as to request, (the occasion demanding it,) that you will take the trouble to inform me in writing, in answer to this, as to the following inquiries, viz.

1. The design, for which my son Anastasius is sent.
2. To what place or part of America.
3. In what studies he will be engaged, and in what academy.
4. Whence and how the necessities of life.
5. And lastly; in what way, after finishing his studies, he will be able to return, God willing, to his country, Zante, a Hellenic island; whether directly, or by way of Europe, or for greater security by this island; likewise concerning a correspondence with him in his absence, how, and through whom it may be maintained consistently: and I remain, with all due respect, your sincere friend and brother in Christ,

JOHN KARAVELLES, Priest.

You are already aware, Sir, that the laws of the Greek church, as to the celibacy of the clergy, are different from those of Rome. A Greek priest cannot marry; but a man who is already married may become a priest. Hence many priests have families. Anastasius was born in Zante, and is now eleven years old. Both the boys speak Maltese, and read and speak Greek and Italian. It is very desirable that pains

be taken that they may not forget the two last. As we send them away, our hearts are agitated with hopes, and fears, and anxieties. We commend them to the divine mercy, and to the benevolence and prayers of our Christian friends. We trust all will be done for them that is necessary, and we hope many supplications will be presented to the throne of grace on their behalf.

PLINY FISK.

Malta, Oct. 12, 1822.

REMARKS.

THERE are few subjects, it may be safely presumed, on which the minds of the friends of missions would be more united, than with respect to the utility of giving an education to such Greek youths, as Providence might place within the reach of American Christians. The design would be, that these youths might return to their countrymen, with their minds cultivated, enlarged and matured, and their hearts inclined to promote the evangelical exertions of the present day. When it is considered how widely the Greeks are spread, in the populous regions around the Mediterranean, and that they possess active and inquisitive dispositions, we cannot doubt that they are hereafter to exert a powerful influence upon the state of society where they live. In every point of view, it is desirable that they should enjoy the light of science, and the more precious light of the Gospel, unobstructed by the mist of superstition.

The youths above mentioned are now under the care of the Rev. Mr. Cornelius, of Salem.

MISSION AMONG THE CHOCTAWS.

ELLIOT.

IN our last volume, p. 380, we brought down the intelligence from this station to the close of August. We now proceed to select from the journal such notices, as may be necessary to continue the history of the mission, or to give occasional views of the manners and condition of the people.

The summer vacation having closed, the school commenced on the 10th of September. In a circuit taken by Mr. Byington and Mr. Wood, during the preceding week, they saw nearly thirty pupils at their homes, most of whom had been sick since they left school; and the intermittent fever still prevailed.

The journal pays a tribute to the memory of Mrs. Kingsbury, "who, in a sudden and unexpected manner, was called away from her labors, her cares, her children, her husband, leaving these missions, and this people to mourn the loss of an unwearied and devoted laborer in this vineyard of the Lord."

Sept. 25. Within a few days there have been two large collections of Choctaws, at two different places, to end the mourning for deceased friends. At neither place was whiskey drunk to excess, which has commonly been the case on such occasions. The head men are making an effort to repress the use of ardent spirits: a circumstance, which affords us great encouragement to go forward in our labors.

30. Finished gathering corn and beans. Have about 1,500 bushels of corn in the ear.

At the close of October, Mr. Byington visited that part of the nation, where Mr. Williams's school is situated. Being taken suddenly ill, he was treated with great kindness by the inhabitants. He speaks of the happy visit, which he enjoyed "with Mr. Williams, and those who have recently experienced the grace of God in their own souls." Several members of the mission family were much indisposed in October and the beginning of November; but, on the 18th of the latter month, the journal makes grateful mention of returning health. There had been much less sickness at Elliot, than during any preceding summer, though there appears to have been more than usual among the Choctaws generally. The missionaries attribute much of their exemption from sickness to the use of Peruvian bark, both as a preventive and a restorative.

The 5th of December was kept by the mission family as a day of thanksgiving and praise.

Dec. 6. We visited a family, in which a woman died yesterday. The husband appeared to be much distressed, although a hard-hearted man. Not long since he killed an Indian, who lay under the imputation of witchcraft. A few years before he had also killed a man for the same reason. Still the customs and ignorance of the people are such, that no notice is taken of these repeated murders. The land mourns because of the cruelty of her sons. Towards night the woman was buried in a decent manner; an address was delivered at the grave, and a prayer offered. Several neighbors attended.

About the 10th of December, Mr. Kingsbury arrived at Elliot to meet the agent of the United States, and confer with a dissatisfied chief, respecting the school. It is a subject of complaint with a part of the Choctaws, that boys are made to work when out of school, and punished for misconduct. With them, as with all untutored people, children grow up entirely free from restraint. It can hardly be expected, that, in the early stages of improvement, all difficulty and embarrassment from this source should be avoided. The missionaries have held but one language on the subject. They have uniformly declared, that children committed to their care must be subject to their authority;—must be docile and obedient in school, and trained to habits of industry, when not engaged in study;—that if they do not come on these terms, they cannot be received. To these terms the chiefs have repeatedly assented. Yet, when the trial comes, and the children are impatient of restraint, or refractory in their conduct, some of the parents justify them, and blame the missionaries. Cases of this kind had occurred; and the school was considerably diminished, partly in consequence of the disaffection of individuals, and partly from the prevalence of sickness among the people. It is hoped, that firmness and consistency of conduct, united with kindness and gentleness in the management of the school, will conquer the prejudices of these untaught sons of the forest.

The agent of the United States did not meet Mr. Kingsbury according to appointment; yet his visit was not lost. On one occasion he had a long conversation with two chiefs respecting the school. One of them expressed himself thus: "When I come here, I think I am among brothers. I feel like a brother towards you. This is all that is in me, and all I think." After staying a fortnight, Mr. Kingsbury returned to Mayhew.

It would seem, that the children, who continue at the school, are disposed to profit by the advantages which it offers. The journal states, under date of Nov. 27th, that "the scholars are much engaged in their studies and their work."

Mr. Byington has long been desirous of acquiring the Choctaw language, so that he may be able to preach to the natives without an interpreter. For this purpose, he began, in December last, to reside, for a week at a time, in Choctaw villages, where no English is spoken.

Dec. 28. He was much gratified with the kindness of the people, and their disposition to receive instruction. He went to a village about 16 miles distant, and staid most of the time at the house of the chief. Within two miles of the house where he staid are about 20 families, and between 30 and 40 children of a suitable age to attend school, who now have little to do, and are wasting their time in idleness or play. There are three looms in this village;—one of them made by a Choctaw. The Indians raise corn, cotton, sweet potatoes, beans, &c. The women were generally at work, picking cotton, spinning, sewing, or cooking, while the men do little else than talk, sit, and smoke tobacco. The children appeared anxious to learn.

Jan. 4, 1823. Mr. Byington was kindly received by the people whom he visited. They expressed much pleasure that he was learning their language; often saying to him, "When you know our language we can talk without an interpreter." They rendered all the service in their power. One man said to him, "I wanted to see you. I am glad to see you." But it is not to be forgotten, that there is much fickleness in the Indian character.

7. Examined the boys' school. Some of the neighbors attended. The scholars appeared well. There appeared to be a life, and animation in the boys, which was quite gratifying. They read, and spelt, and translated from English into Choctaw, and from Choctaw into English. Two of them are drawing maps of the United States; and two have cyphered to the Double Rule of Three.

Mr. Byington resided a while at the house of the chief, who has been dissatisfied with the school. He was there entertained with great kindness. Among many other things, the chief said that "he was proud of the missionaries, and would not say they were bad men." He dictated several *talks* to Mr. Byington, which he wished him to write down, and carry home with him. He said that "when he was a boy it was customary for the oldest men in the nation to give long talks to the boys, concerning the former wars of Choctaws, Chickasaws, &c. and then to whip the boys severely to make them remember the talks."

The following circumstance shows the poverty of the Choctaws, and their willingness to lean on the most trifling aid. Almost all the men go to the place where the annuity is distributed; some of them travelling 100 miles, and being absent from home ten days. At the late distribution each man received 50

cents in cash, and some small article of goods. The aged and infirm received a blanket apiece. Those, who have addicted themselves to a life of labor, are in comfortable circumstances; as the soil produces very abundantly.

BETHEL.

THE station, to which the name of Bethel is now given, has been called, in some of our surveys, the French Camps. It will hereafter be designated as above. It is situated, as will be remembered, on the road leading through the Choctaw nation, from Tennessee to Natches.

At p. 289 of our last volume, we gave a letter from Mr. L. S. Williams, who resides here as a teacher, and another from Mr. Wright, describing the origin and progress of what may properly be termed a "Revival of Religion," according to the prevailing use of that phrase. The influences of the Holy Spirit were manifest, in the surprising changes which took place in the characters of several very ignorant and wicked persons.

On the 17th of November, 1822, a church was organized at this place; and four of those who had become hopefully pious during the past summer, publicly professed their faith in the Lord Jesus Christ. On the 19th of January, five others were admitted into the church. On the former occasion, Messrs. Kingsbury and Wright were the officiating clergymen; on the latter, Messrs. Wright and Bascom. Of the nine new members, eight are colored people; three men and five women: the ninth is a white man. Hopes are entertained, that one or two other blacks will soon be received into Christian fellowship; and that one other, who has left the world, has been admitted to the felicities of the church triumphant.

The case of one of the converts is described, by Mr. Williams, at some length. Premising that neither the missionaries, nor ourselves, believe bodily excitements to be any evidence whatever, either that convictions of sin, in a given case, are genuine in their nature, and salutary in their tendency, or that they are not so,—we shall give a few extracts respecting her.

A black woman, who has a family, had been in considerable distress of mind from the first of the awakening. This distress increas-

ed daily, till, from fasting and other causes, she became alarmingly indisposed, and to all human appearance in danger of speedy death. One day, after being left alone, she was found speechless and motionless; and in this state she remained, with but little alteration, for about twenty-four hours. At times she groaned deeply; her pulse was faint, and her limbs had upon them a cold chill. In short, she appeared to be on the borders of eternity. At length, however, she revived in some measure, but, for several hours afterward, continued speechless. She then smiled, and, lifting up her hands and eyes toward heaven, exclaimed aloud, "The Lord has forgiven me. I thank God, he has forgiven me." She immediately rose from her bed and walked, and appeared to be recovered from all bodily infirmity, except a degree of weakness. Her mouth was also opened to tell of the great change which had taken place in her views and feelings. She sent for her master, who has been rather opposed to the Gospel, and described, with much feeling, the state she had been in, and how she now felt. She called, also, for all her fellow-servants, who came together to the number of 45 or 50, when she addressed them in such a manner, that the most hardened were melted into tears. By her desire, and with the consent of her master, a messenger was sent a distance of four miles for their unworthy teacher. Though the day was past, and though my rest had been broken for two nights preceding, I went. My interview with those poor negroes and with their astonished master, was solemn and affecting beyond description. How changed the scene, since the night before, which I had spent at her house! A heavenly smile now sat upon her countenance.

She has always been considered a very ignorant woman, and was never before inclined to say much. But now she spoke freely, except when she appeared to be almost overwhelmed with a view of the glory of God and of the greatness of His love. She said, "You are all strange to me. All things around me are new. I feel like I have just been born."

During the time she was in the helpless situation above described, Mr. W. had frequently observed tears bursting copiously from her eyes, when she made not the least noise or motion. In explanation of this, she represented her feelings to have been, at that time, those of keen distress, lest she should become the prey of the great adversary. In her figurative manner, she described herself as seeking for the gate of heaven, and crying to Jesus to let her in.

"That's what made me cry," said she. "I 'fraid Jesus not let me in. Then I think, I'll die at the gate; I wont go back. So I beg the Lord take me; let me in. I want to go where He is. Lord have mercy. I give up all to thee. Then Jesus come himself, and open the gate."

This evening, continues Mr. Williams,—was a very pleasant one to me, and to all those present who loved the Lord's appearing. We sung and prayed repeatedly. In the morning we met again. "The Lord let me sleep a little, said she," "then I wake praying; and I pray the whole night for more."—I prayed with them, and then left them; though not till I had evidence of the happy effects of what we had seen and heard on the minds of some who were present.

The School at this Station.

As late as Feb. 8, Mr. Williams wrote to the Corresponding Secretary as follows.

The state and prospects of this school continue to be encouraging. The number of scholars is 24, besides our two children, making 26 in all. Only seven of this number are females. Eight of the scholars are full blooded Choctaws. Eight board at their homes; nine are supported wholly at the expense of the Board; and the others, chiefly by their parents.

We have given names to some of those, who had only Indian names. We knew of none to be named as beneficiaries, and therefore thought proper to give them the names of the following friends and benefactors;—*Adam Hodgson, Jonathan Allen, John Gambold, Elisha Yale, and Samuel Postlethwaite.*

The following testimony of Mr. Williams is peculiarly gratifying.

The Christmas season was spent with much propriety by the blacks and some of our white neighbors. The former custom of riot and dancing was driven from the neighborhood to the distance of 14 miles, where were a few dissolute white men. Not only on Christmas day were there religious exercises at our house, but at other times, also, during the holiday week, did the blacks meet for prayer.

MISSION AMONG THE CHEROKEES.

TALONEY.

We have stated more than once, that a spirit of inquiry on religious subjects was evidently gaining ground at this station. Several of the

Cherokees, who reside in the neighborhood of Mr. Hall, have, it is hoped, been made to feel the value of the Gospel, and to love its sacred truths. As our work is now taken and read by a number of the Cherokees who understand the English language, and as the contents of it, at least so far as they respect the Indians, are made known to a considerable extent in that nation; there will be an evident impropriety in our naming the individuals above alluded to, or in our entering very minutely into a description of individual cases.

We shall, however, lay before our readers some extracts from Mr. Hall's journal, which have special reference to the work of divine grace, which he has witnessed at Taloney.

July 21, 1822. Sabbath. A respectable number of the natives attended divine service. Mr. Chamberlain, being present, preached all day. In the afternoon, he addressed himself, through an interpreter, to those Cherokees who cannot understand English. The meetings were continued more than four hours; and the people staid more than an hour longer, for further instruction.

August 18. Sabbath. Those, concerning whom we have a hope, remained two hours after our public service, desiring more particular instruction. Many questions were asked them, and in all their answers they discovered a humble dependence on the merits of Christ, and of him alone for salvation.

Sept. 22. A brother of the Baptist denomination spent the day with us. He appears much rejoiced to see the work of the Lord in this place.

About the last of October they were visited by Mr. Posey, late Baptist missionary at the Valley Towns. He was much surprised and gratified by the change, which had taken place at Taloney, since his last visit there, about a year before.—On the 1st of November, an Indian was present at an evening meeting, who had not been present before at that place. He appeared to be considerably anxious with respect to his spiritual welfare. "He knelt during prayer," says Mr. Hall, "which I have known no adult natives do, at this place, till they had been brought to feel themselves to be sinners."—On the 8th, the two brothers, McKee and Israel Folsom, arrived at Taloney from the Foreign Mission School.

Nov. 10. Sabbath. This has been a truly interesting day. Our little congregation was composed of people from six different nations or tribes. At our evening meeting, more were present than could be accommodated with seats.

Concerning the youths above named, Mr. Hall, says:—"They have left a very favorable impression on the minds of the people here, respecting missionaries and their labors."

21. Had occasion to punish one of my scholars, the son of a widow, who I trust is a pious woman. At noon he ran away. But as I was returning to the school after dinner, his uncle came with the truant. His uncle said it was the mother's opinion, that I did not punish the boy enough. She wished me to deal with him, as though he were my own. What different views does the Gospel give those who receive it, even with respect to family government! A few months ago, this boy would have been pitied and excused by his mother and friends, to his great injury; but now they apparently feel the force of the sacred injunction, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. xix, 18.

24. Sabbath. Our meeting very well attended. Appointed in the evening a meeting for inquirers, at which our room was full. After singing, and prayer, and a few remarks, leave was given for any to speak, who felt desirous to do so. Five Cherokees spoke in turn, in their own language, on the great subject of religion. The faces of some were bathed in tears, while they were speaking. One, who had been a most violent opposer, said, "It is high time for us all to quit our bad ways. Our friend Hall has been here a long while telling us how we ought to do. We have not minded him. We have seen him in distress, and have not pitied him. We have viewed him as our enemy. But now we all know him to be our best friend. Should I see him again in trouble, I would give him a hundred dollars in a moment, if that would relieve him. We have many children. What will become of them, if they go on as we have done; I cannot help weeping now, that I have listened to wicked white men, and have not attended to religion before."—This man spoke 15 or 20 minutes in this strain; and his looks, gestures, and voice, indicated that he felt what he said.

27. It is now more than six months, since we opened a weekly evening meeting, at our house, on Wednesday, and another on Friday, at Mr. Sanders's, a mile hence. We have, also, had extra

meetings, as circumstances seemed to require. Sometimes meetings have been held every evening in the week. No one stated meeting has yet been neglected. O how much a brother is needed to assist in, or take charge of, these great and responsible labors.

Mr. Hall mentions elsewhere, that Mr. Butrick had preached repeatedly at Taloney, and in the neighborhood, and in other parts of the nation. More itinerating missionaries are greatly needed both for the Cherokee and Choctaw nations.

29. The converts took up most of our time, while together, in conversing one with another in their own tongue. One of them, for the first time in public, led in prayer. A precious few here, who a short time since, were far off from God, have been made nigh by the blood of Christ. O what everlasting praise is due to Him, who worketh all things after the counsel of his own will!

In acknowledging a letter from the Corresponding Secretary, Mr. Hall says:

I have read it to the beloved converts, and they seemed pleased to learn, that you and the dear people of God at the north, think of them. They wish me to tell you, that they believe they have too much happiness in religion to be willing to give it up for the foolish pleasures of the world; and that they can never be sufficiently thankful that a teacher has been sent to them.

Mr. H. is very desirous that a church should be organized at Taloney without delay; and that those, who give satisfactory evidence of piety, "should be received and acknowledged as members of Christ's visible church; for which they are desirous, if thought worthy."

For those, who, it is hoped, have passed from death unto life, prayers should be offered up, by the friends of missions, without ceasing. A convert in a Christian land is exposed to great temptations; but to how much greater, among the heathen! When surrounded by numerous Christian friends, and numerous Christian privileges, and having all the support, which an early Christian education can give him;—he is still liable to fall: how imminent, then, the danger of one, whose acquaintances are mostly pagans, whose religious privileges are few, and who, from infancy, has had scarcely any guide but a depraved heart!

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From February 13th to March 12th inclusive.

<i>Albany, N. Y.</i> Chil. in 2nd Pres. chh. for John Chester & Rebecca Chester, 24; John Willard, Esq. for David Lawrence Willard, 12; a lady, 75 c. by N. Davis, Esq. Received and deposited by Rev. Dr. Chester, 48.25	85 00	<i>Chelmsford and Dracut, Ms.</i> Fem. char. so. 4th pay. for John Elliot, by Miss P. Ford, Tr.	12 00
<i>Alfred, Me.</i> Mon. con.	1 00	<i>Chelsea, Vt.</i> Mon. con. 3.75; For. miss. so. 17.25; by Mr. J. Douglass, Tr.	21 00
<i>Alstead, N. H.</i> Mr. S. Newton, by Mr. P. Fletcher, 1; Fem. Cent So. (E. Par.) by Mrs. Fletcher, Tr. 7.32,	8 32	<i>Cherry Valley, N. Y.</i> Mon. con. pres. chh. and so. 15; a mother's thank offering, 15; by Mr. A. Crafts,	30 00
<i>Ashford, (E. Par.) Ct.</i> Mon. con. 3.70; Indiv. by Rev. R. Torrey, 2.50	6 20	<i>Clarkson, N. Y.</i> A child 75 c. do. 12 c. a friend, 1.50; for Pal. miss. a friend, 75 c. do. 1; by Mr. J. Bissell, Jun.	4 12
<i>Auburn, N. Y.</i> A friend, for Pal. Miss.	10 00	<i>Columbus, N. Y.</i> M. f. 13.06; chil. in sab. sch. 16.4; by Mr. A. Crafts,	30 00
<i>Augusta, Me.</i> Juv. and Mite So. semi-an. pay. for Benj. Tappan, by Rev. B. Tappan,	15 00	<i>Conway, Ms.</i> Fem. so. for pro. chris. Mrs. Phebe Howland, Pres. by Rev. Dr. Moore, 5; mon. con. in Rev. Mr. Hitchcock's so. by Miss L. Parsons, 19; a friend, for Wes. Miss. by Mr. A. Lyman, 4;	23 00
<i>Augusta, Ky.</i> A coll. by Mr. J. C. Brigham,	5 25	<i>Cumberland, Me.</i> Con. so. by Mr. J. P. Dana,	14 79
<i>Aurora, N. Y.</i> Mon. con. 10; Mr. Uriah Benedict, 3; a fem. friend, 3; Mr. Simeon Benedict, 2; Mr. Luther Lakin, 1; a friend, 1; by Mr. S. Strong,	20 00	<i>Cynthia, Ky.</i> A coll. by Mr. J. C. Brigham,	5 30
<i>Austinburg, O.</i> Rev. Giles H. Cowles, by Rev. S. Whittelsey, 2; Dr. O. K. Hawley, 2;	4 00	<i>Danville, Vt.</i> Fem. char. so. by Mr. I. P. Dana,	15 50
<i>Barley Wood, England.</i> Mrs. Hannah More, for a sch. in Cey. to be named "Barley Wood."	50 00	<i>Danvers, Ms.</i> Fem. of sou. chh. for Mary Poor; by Rev. Mr. Walker, 12; the "Jordan Lodge," 3rd, & 4th pay. for Jordan Lodge, by do. 60;	72 00
<i>Barnet, Vt.</i> A young lady, av. of a gold necklace, by Mr. Fairbanks,	4 00	<i>Dracut, Ms.</i> Mon. con. pres. chh. by Rev. R. Sears,	17 20
<i>Barre, Vt.</i> Fem. hea. sch. So. 17.39; mon. con. 1.12; a friend, 2; by J. Loomis, Esq. coll. at Cong. m. house, by Mr. Saml. Moseley, 8, mon. con. by do. 64 c.	29 15	<i>East Bloomfield, N. Y.</i> Mon. con.	14 82
<i>Berlin, Vt.</i> Coll. at Cong. m. house, 6.43; a friend, 31 c. by do.	6 74	<i>East Hartford, (Orford so.) Ct.</i> M. Woodbridge, Esq. by Rev. H. Bardwell,	5 00
<i>Boston, Ms.</i> United Monthly Concert, for Pal. Miss.	111 00	<i>East Windsor, Ct.</i> (north so.) 1st dist. Mr. J. Eaton, Agent, 26; Fem. Ben. so. 4.25; Men's Ben. so. 13; by Rev. S. Bartlett,	43 25
Miss. box of E. B. W. 19.21; Miss Electa May, for 12 copies of "Barley Wood," 2.50; indiv. for do. 3; Miss Mary D. Buell, for do. 11 copies, 3; Mrs. M. S. Hastings, for do. 4.25; Mrs. Martha Ropes, 2nd an. pay. for Mary Reed, 30; chil. in Miss Perry's sch. for hea. chil. 2; miss. box of Miss H. Farrar, Newbury St. 1.75	65 71	<i>Elmira, N. Y.</i> 2nd. chh. for Wes. miss. by Dr. N. Niles,	3 00
An indiv. for Sou. Am. Miss. (prev. rem. 174.73.) from Miss S. J. Hotchkiss, Saybrook, Ct. for a worked cape, 3.19; m. card Miss N. Bushnell, 1; av. of labor, 50 c. m. card Mrs. S. P. Atwood, Mansfield, Ct. 10; Mr. M. Davis, 3; Mr. T. Barrows, 1; m. cards from the following persons, by Rev. N. Patterson, viz. Miss A. Hubbel, Coxsackie, N. Y. 10; Miss S. Colver, do. 6; Miss E. Bogardus, do. 6; Miss G. Hallenbeck, do. 12; Miss M. Vandyk, 20; Miss A. M. Adams, do. 12; Miss C. A. Cuyler, do. 5.37; Miss C. Kirtland, Greenville, N. Y. 13.63, part prof. of "the Retrospect," 10; part prof. of "Barley Wood," 2.81;	116 50	<i>Fairfield, Co. Ct.</i> For. miss. so. of the west. dist. M. Marvin, Esq. Tr. by T. Dwight, Esq.	23 00
<i>Bethel, Choc. Na.</i> Mr. J. B. Smith, 2; Mr. G. B. Thomson, 5;	7 00	<i>Falmouth, Me.</i> cong. chh. mon. con. Mr. W. Hyde,	3 92
<i>Boothbay, Me.</i> Mon. con. 12.66; a friend, 2.34; by Rev. I. Weston,	15 00	<i>Farmington, Ct.</i> A friend, 1, (3rd so.) gold beads, 3.37; by Rev. H. Bardwell,	4 37
<i>Boxborough, Ms.</i> Fem. aux. so. by Dea. P. Howard,	13 90	<i>Flemingsburg, Ky.</i> A coll. by Mr. J. C. Brigham,	8 98
<i>Bradford, Ms.</i> Fem. asso. for ed. hea. chil.	4 00	<i>Greenfield, N. Y.</i> Fem. miss. so. by B. Hewitt, Tr.	15 00
<i>Bridport, Vt.</i> Fem. char. so. by Mrs. H. Chambers,	7 00	<i>Groton, m. f. Maj.</i> A. Farnsworth,	3 00
<i>Brighton, N. Y.</i> Cong. so. by Dea. D. Smith,	12 00	<i>Hampshire Chr. Dep. South Hadley, Ms.</i> Mr. E. Chapin, for west. miss. 1; Goshen, Ms. Mon. con. 16.78; hea. friend's so. Mr. S. Burgess, Tr. 10.88; Granby, Ms. Mon. con. 8; Northampton, Ms. a friend and m. f. for the for. miss. sch. 1.0; Southampton, Ms. "A. O." by Rev. V. Gould, 1;	38 75
<i>Brookfield, (sou. par.) Ms.</i> Mon. con. by Rev. M. Stone,	2 06	<i>Huntington, Ct.</i> (Ripton par.) mon. con. by Rev. T. Punderson,	25 00
<i>Brookfield, Vt.</i> Indiv. by Rev. E. Lyman,	5 00	<i>Jamaica, L. I. E.</i> Wickes, Esq.	8 50
<i>Butternuts, N. Y.</i> Mr. Levi Bryant, m. f. by E. Williams, Esq.	10 50	<i>Lebanon, Ct.</i> Fem. cent. so. Mrs. H. B. Williams, Tr.	19 00
<i>Campton, N. H.</i> Contrib. by Dea. D. Bartlet,	11 45	<i>Lenox, N. Y.</i> Mon. con. 1st. pres. chh. by Mr. W. Williams,	10 00
<i>Cazenovia, N. Y.</i> Miss H. A. L. Lincklaen, for a child in Cey. to be named John Lincklaen, 20; Mrs. B. Burnell, 5th an. pay. for Charlotte Burnell, 12; aux. miss. so. 14; Juv. so. 4th semi-an. pay. for John Brown, 6; for gen. pur. 8; by Mr. L. Burnell,	60 00	<i>Lexington, N. Y.</i> Mr. Theophilus Peck, by Rev. Dr. Porter,	2 84
<i>Charlemont, Ms.</i> Mon. con. by Mr. A. Lyman,	7 00	<i>Litchfield, Co.* Ct.</i> For. miss. so. by Hon. B. Tallmadge, Tr.	1400 00
		<i>Lyman, N. H.</i> Capt. R. R. Moore, by Mr. Fairbanks,	1 45
		<i>Lyme, Ct.</i> Col. S. Ely, by J. Fanning, Esq.	2 00

* Among the donors to this Society, we observe the name of Mr. Joseph Nettleton 2d of Watertown, who gave \$100. Several individuals, and associations, appropriated their donations to particular objects. Their wishes, in this respect, have been communicated by the Treasurer of the Society, and will be complied with. The members of auxiliary societies sometimes express a desire, that all the donations and contributions to these societies may be published, at full length in the Herald. On reflection, however, they will see, that if this were done for all societies, it would take up more pages than could be allotted to that purpose.

<i>Lyndeborough, N. H.</i> Mon. con. by Mr. E. Woodward,	10 00	<i>Saratoga Springs, N. Y.</i> Mrs. M. S. Leavitt, av. of 14 cop. of "Views of missions," 2; mon. con. by Rev. D. O. Griswold, 20;	22 00
<i>Mansfield, Ct.</i> Mon. con. by Rev. A. S. Atwood,	2 00	<i>Savannah, Ga.</i> A lady, for Cher. and Choc. miss. by Mr. Schenk,	10 00
<i>Marblehead, Ms.</i> Ladies, for Samuel Dana, 4th. an. pay. by Rev. S. Dana,	12 00	<i>Shoreham, Vt.</i> Mr. Samuel Hunt, m. f. by Mr. N. Willis,	5 00
<i>Massachusetts, "A."</i>	30 00	<i>Smithtown, L. I.</i> Fem. char. so. by Mr. J. P. Haven,	12 00
<i>Mayhew, Choc. Na.</i> Two gen. fr. Gibson Port, Mississippi, 4; a friend from Union Co. S. C. 2;	6 00	<i>Stockbridge, Ms.</i> M. f. David Cadwell and others 19; indiv. 6; by Mr. J. Curtis,	25 00
<i>Maysville, Ky.</i> A coll. by Mr. J. C. Brigham,	5 80	<i>Sullivan, Me.</i> Dr. A. Johnson, rec'd for prof. services on Sabbath,	10 00
<i>Mecklenburg, Co. N. C.</i> Mon. con. Sugar Creek cong. by Rev. S. C. Campbell,	10 00	<i>Sweden, N. Y.</i> Fem. miss. so. by Mr. J. Gould,	8 50
<i>Medford, Ms.</i> Given by the late Rev. Dr. Osgood before his decease, for translating and distributing the Holy Scriptures,	50 00	<i>Thetford, Vt.</i> Contrib. fr. chh. and so. by Rev. A. Burton,	37 00
<i>Middletown, Ct.</i> Miss. so. contrib. at an. meeting 20,26; rec'd from mem. of the so. 76,64; Fem. ben. so. of Chatham, 13,10; by R. Hubbard, Esq.	110 00	<i>Troy, N. Y.</i> Mr. E. Rich, 50 c. m. f. by Rev. J. Ford, 23,25;	23 75
<i>Milan, N. Y.</i> Mon. con. by Rev. S. Parker,	8 00	<i>Vershire, Vt.</i> F. m. c. so. by Mr. L. Walker,	12 00
<i>Montpelier, Vt.</i> Free will offering 4,9; Mon. con. 4,23; by J. Loomis, Esq.	8 32	<i>Wallingford, Ct.</i> Caleb Atwater, Esq. by T. Dwight, Esq.	100 00
<i>Newark, N. J.</i> Lady, by Mr. J. P. Haven,	1 00	<i>Walpole, Ms.</i> Dea. A. S. Allen, m. f. by Rev. Wm. Cogswell,	7 75
<i>Newbury, Vt.</i> Mon. con. for west. miss. by Mr. L. Jewett,	4 00	<i>Wareham, Ms.</i> Fem. hea. friend's so. by Mrs. T. Burgess, Tr.	20 00
<i>Newburyport, Ms.</i> Bal. of coll. in Rev. Mr. Milton's so. by S. Tenney, Esq.	64	<i>Warren, O.</i> Mon. con. 12,12; Fem. so. 5,88; by Rev. J. W. Curtis,	18 00
<i>New Canaan, Ct.</i> M. f. fr. Precep. and pupils in Acad. 9,25; do. fr. Catechetical sch. in do. 5,4; by T. Dwight, Esq.	14 29	<i>Washington, Ky.</i> A coll. by Mr. J. C. Brigham,	10 25
<i>New Canaan, and Ridgefield, Ct. and Salem, N. Y.</i> Indiv. by T. Dwight, Esq.	29 71	<i>Wells River, Vt.</i> Mon. con. for west. miss. by Mr. J. Leavitt,	1 00
<i>New Haven, Ct.</i> A friend, for west. miss. 1; a lady, 1; Mr. J. Dewey, 1; Young lad. ben. asso. 3rd. an. pay. for Asahel Nettleton, 20; a friend for S. I. miss. 5; "Q," 1; by T. Dwight, Esq.	20 00	<i>Westerlo, N. Y.</i> Lad. so. in 1st. pres. chh. Miss. Myers, Sec. 8; Dea. Holmes, 3; by Rev. John Chester, D. D.	16 00
<i>Newington, Ct.</i> Rev. Joab Brace, by Rev. Dr. Chapin,	38 00	<i>Western, Ms.</i> Mr. J. Bliss, m. f.	9 00
<i>New York City, A</i> widow's mite, for Pal. miss. by Mr. J. P. Haven,	1 00	<i>Westfield, N. Y.</i> Mon. con. so. by Mr. E. Cornwell,	3 00
<i>North Stamford, Ct.</i> Mon. con. for Elliot miss. by T. Dwight, Esq.	8 00	<i>Westford, N. Y.</i> Ben. so. for pro. Chris. knowledge, 20; a friend, 50 c. by E. Williams, Esq.	20 50
<i>North Yarmouth, Me.</i> For. miss. so. of N. Y. and vic. 12; contrib. 2nd. cong. chh. 14,52; by Rev. A. Morse; Mon. con. Chapel chh. by Mr. Wm. Hyde, 12;	38 52	<i>West Newbury, (2nd. par.)</i> Ms. Fem. so. for ed. hea. chil. for John Kirby, by Miss H. Tappan, Tr.	15 00
<i>Norwich, Ct.</i> Mrs. Hannah Lathrop, an. pay. 12; a friend, 10; by W. C. Gilman, Esq. m. f. for S. I. miss. by J. Fanning, Esq. 3,25;	25 25	<i>Weybridge, Vt.</i> Mon. con. by Rev. E. Moody,	3 13
<i>Otis, Ms.</i> Mr. T. Case, 1,50; Rev. J. Lee, and Dea. B. Barber, 1,94; by Rev. H. Humphrey,	3 44	<i>Wilton, Ct.</i> Chh. and so. for Pal. m. by T. Dwight, Esq.	25 00
<i>Painted Post, N. Y.</i> Fem. cent. so. 8; chil. in sab. sch. for ed. Ind. chil. 3; Mrs. A. McCall, 1; by Dr. N. Niles,	12 00	<i>Windham, Vt.</i> A wd's mite, 10; m. f. 5, in 1821; a young man, by Mr. S. Barnet, 1;	16 00
<i>Paris, Ky.</i> A coll. by Mr. J. C. Brigham, 37; a fem. by do. 3,25;	40 25	<i>Woodbridge, N. J.</i> Mr. Jos. Barran, 10; m. box in his store, 2; coll. by Mr. B. of Mr. Wm. Cutler, 3; Mr. Saml. Bird, 1; a wid's mite, 1; mon. con. 7,54; Mr. Enoch Munday, 50 c. by Mr. J. P. Haven,	25 04
<i>Parma, N. Y.</i> Mr. John Granger, by Mr. J. Gould,	5 00	<i>Wythe, Co. Va.</i> Fem. tract so. Miss E. Friel, Tr. for a child to be named Hannah More, by Rev. S. H. Mc Nutt,	15 00
<i>Parsippany, N. J.</i> Saml. Dawes, 1; Allen Blount, 75 c.; by Rev. J. Ford,	1 75	Unknown, A friend,	1 00
<i>Pelham, N. H.</i> Fem. cent. so. a bal. 1,8; new yrs. th. off. of Rev. J. H. Church's cong. 29,2;	30 10	<i>Amount of donations, acknowledged in the preceding list, \$3,765,63.</i>	
<i>Philadelphia, Pa.</i> Mr. John Mc Mullin, 5; Mr. J. A. Vinton, for Cher. miss. 2; by Mr. S. T. Armstrong,	7 00	LEGACIES.	
<i>Pittsfield, Ms.</i> Mrs. Mary Brown, 10; Miss Aurelia Bissell, 10; Mon. con. 4; by Rev. H. Humphrey,	24 00	PART of the legacy of the late Dr. Solomon Everest of Canton, Con. (2,150 having been previously acknowledged.)	
<i>Plainfield, N. H.</i> Dea. Eliphalet Adams,	4 00	Legacy of Sally Norton, deceased, late of East Bloomfield, N. Y.	11 52
<i>Pomfret, N. Y.</i> Rev. John Spencer, by Rev. S. Whittelsey,	22 00	DONATIONS IN CLOTHING, &c.	
<i>Portland, Me.</i> A. Conde, by Mr. A. Dickinson,	2 00	<i>Alstead, N. H.</i> A box fr. Fem. Cent so. Mrs. Thirzah Fletcher, Tr. for Brainerd,	15 26
<i>Prattsburg, N. Y.</i> Mon. con. 10; Robert Porter, Esq. 10; by Dr. N. Niles,	20 00	<i>Bridport, Vt.</i> A box fr. Fem. Char. so. Mrs. H. Chambers, Tr.	
<i>Princeton, N. J.</i> A friend, by A. P. Cleveland, Esq.	3 00	<i>Brookfield, Ms.</i> Sundry articles, by Rev. M. Stone,	
<i>Putney, Vt.</i> Mr. B. Reynolds, m. f. 5; Mr. N. Chamberlain, do. 4; A. Buxton, 50 c. by Rev. D. Leavitt,	9 50	<i>Brookfield, Vt.</i> A box from indiv. by Rev. E. Lyman, for west. miss.	
<i>Ripley, O.</i> A coll. by Mr. J. C. Brigham,	5 20	<i>Portland, Me.</i> A box.	
<i>Rochester, N. Y.</i> Mon. con. pres. so. 15,38; I. H. T. 1,12; by Mr. J. Gould,	16 50	<i>Rowley, Ms.</i> (1st. par.) A box fr. Fem. Char. so. for Elliot,	40 00
<i>Rogersville, Ten.</i> indiv. by Rev. D. A. Sherman,	8 37	<i>Ticonderoga, N. Y.</i> Full'd cloth fr. ladies, by Rev. S. Wilder, for Cher. miss.	
<i>Royalston, Ms.</i> Mon. con. for W. miss. by Rev. E. Perkins, 12; "C." 2; by T. J. Lee, Esq.	14 00	<i>Weybridge, Vt.</i> A box fr. cong. so. by Rev. E. Moody, for west. miss.	60 00
<i>Salem, Ms.</i> Mon. con. Tab. chh. by E. Kimball, 13,50; mon. con. sou. m. house for S. I. miss. by do. 21; Juv. ben. so. in Mrs. Curtis' sch. for Thomas Spencer, by Mrs. A. S. Curtis, 9;	43 50	Donations committed to the care of Mr. Jacob Gould, Rochester, N. Y.	
		<i>Ogden, N. Y.</i> A box fr. Fem. miss. so.	
		<i>Sweden, N. Y.</i> A box fr. Fem. miss. so.	15 75

GENERAL LETTER OF ACKNOWLEDGMENT FROM
THE MISSION AT DWIGHT.*Dwight, Cherokee Nation, Aug. 15, 1822.*

To benevolent ladies in Plymouth, Randolph and Marlborough, Vt.; Acworth, Plainfield, and Wilton, N. H.; Bath and Winslow, Me.; Ashby, Brimfield, Granby, Monson, and South Hadley, Mass.; and to all others, in every place, who have been our helpers in the Lord:—

Dear friends and sisters in Christ;—On account of the impracticability of writing to you separately and individually, we take this opportunity to acknowledge publicly your kindness in the labors of love you have bestowed upon us, and upon those whose good we seek. All the several boxes of clothing, the precious fruits of female benevolence, which your hands have furnished and forwarded for this station, have found their way into this dark and far distant land, and have come safe to our hands. Every article contained in them was needed. We acknowledge their reception, and our obligation to gratitude for this seasonable aid in our arduous undertaking. If done for the honor of Christ, and for the good of souls, the Savior beholds it with divine approbation, and will never suffer one thread which you have drawn, to go unnoticed, or unrewarded. It will be evidence of your attachment to Christ and his cause, and will stand on record forever in God's book of remembrance in heaven.

The interest you have taken in the prosperity of missions among the poor natives of the forest, and your remembrance of unworthy missionaries among them, are very grateful to our hearts. We can make no other returns, than thankfulness, and a remembrance of you all in prayer to God, that you may be abundantly rewarded in this world, and receive at last a crown of life which fadeth not away. Accept, dear friends, of this brief acknowledgment, and be assured of the respect and esteem of yours, &c.

ALFRED FINNEY,
CEPHAS WASHBURN.

To the Corresponding Secretary, Messrs. Finney and Washburn say:—"In most of the boxes of clothing, which have been received at this place, were letters addressed to us by the donors, requesting a letter in answer, and an acknowledgment of the receipt of their donations. This, sir, is a request, with which we cannot comply, consistently with the numerous cares and labors devolving upon us."—They suggest, therefore, the publication of the above letter, which they hope will be satisfactory to all concerned. We should have inserted the letter in a former number, had it not been, by some means, mislaid.

Foreign Intelligence.

GENERAL PROGRESS OF EDUCATION.

From the Christian Observer.

THE last Report of the British and Foreign School Society, in its brief view of the progress of education in those foreign countries with which the Society has had intercourse, relates the following important particulars.

From the Report of the Society for Elementary Instruction at Paris, read April 10th, 1822, it appears that 157 new schools have been formed during the year 1821, making, with those formerly reported, 1400. The French government, it is stated, has uniformly supported the establishment of schools, whether Roman Catholic or Protestant, by grants of money towards their building and outfit. In several of the departments, as well as in the metropolis, schools have been successfully established for adults. The Society is making efforts to multiply Sunday schools. In several prisons, schools have been formed, with the best effects on the morals of the prisoners. The Bible Society at Paris has granted 6000 Testaments during the last year to the schools connected with the Paris Society for Instruction.

In Spain, the schools mentioned in former reports are continued under the sanction of the Cortes. The government had assigned

a convent for the establishment of a Normal or training school, and provided funds for its support. It is intended for 500 boys and 400 girls. Lieutenant-Colonel Kearney had opened several schools in the principal towns, and others attached to military corps. All the schools are making rapid progress. The Cortes, by a decree of April 30th, have ordered the general establishment of new schools in every district, and in all the military departments.

Education is making considerable progress in the Netherlands. The province of Hainault, in particular, since the year 1817, has doubled the means of education by the adoption of the new system; and in a population of half a million, nearly 60,000 scholars are daily receiving instruction.

In Sweden, M. Gerelius, by order, or with the sanction, of the government, has organized many schools both in Stockholm and in other towns. By the especial desire of the king, he has introduced the new system into a naval and military school for 370 boys. A Society has been formed for the further extension of the improved method. It has also been adopted in the girls' schools.

In Russia, the printing of the British and Foreign School Society's "Scripture Lessons," and their extensive circulation, have prepared the way for schools. It is earnestly to be hoped that the numerous friends of B.

ble Societies in the Russian empire will speedily turn their attention to this subject.

Some hopeful beginnings have been already made in various parts of Italy; though strong efforts have been used to check the diffusion of knowledge, by the suppression of the schools on the system of mutual instruction, and many schools were actually shut up in the course of last year. The School Society at Florence, however, continues its philanthropic exertions; and in addition to the three schools established in the city of Florence, seventeen schools are in operation in various parts of Tuscany.

In Malta, the School Society of Valetta continues to promote the cause of education; the schools in that city, patronized by Sir Manley Power and his lady, maintain their reputation; and a Catholic Priest, the Rev. Padre Luigi Camilleri, has recently added a school for girls to his establishment at Casel Zeitum. Other schools are contemplated in the country villages. The schools at Valetta have been visited by many foreigners of distinction, who have expressed their admiration at the effects of the system adopted in them.

We pass over various other details, in order to extract a few interesting particulars relative to that important and rapidly improving part of the globe, the continent of South America. Mr. Thompson, after establishing schools at Buenos Ayres, visited Santiago, in Chili, and at the request of the governor has instituted schools there also. He finds every where a considerable anxiety to receive instruction, and he intends to visit all the States of South America, with a view to promote the means of education on the British system, before he returns to Europe. He has received authority from the government of Chili to print the "Scripture Lessons" in the Spanish language for the use of the schools of that country. An English master, trained in the Southwark Central School, was engaged to superintend a school for 150 boys, at Santiago, and several other schools were in progress. Mr. Thompson was proceeding to Peru in his useful career.

Several new Sunday and day schools have been formed for the slaves in the West-Indies, particularly in Antigua, Barbice, St. Eustatius, the Bahama, and various other islands. Mr. Durant, the president of a society formed chiefly by people of color, for the purpose of improving the condition of their brethren, lately came from Barbadoes to this country, at his own expense, with a view to learn the British system; and after acquiring a competent knowledge of it, returned to Barbadoes, where he has already established a numerous school for the education of negro children.

BIBLE SOCIETIES.

CONTINENT OF EUROPE.

WE continue our notices of Bible Societies on the continent of Europe, from p. 99 of our last number.

Sweden.

On the inadequate supply of the Scriptures, and the general ability to read in Sweden, Dr. Pinkerton makes the following statement:

At Linkoeeping I had an interesting interview with the present primate of Sweden, Archbishop of Rosenstein. His Eminence informed me, that the diocese for which the Linkoeeping Bible Society has been established, contains a population of upwards of 250,000; that, after a special examination in every parish, respecting the number of copies of the Holy Scriptures in circulation among the people, it had been found, that only one person in eight was in possession of a Bible or a Testament! What a melancholy result, that, in this province, one of the richest in Sweden, so large a proportion of the inhabitants should yet be found destitute of the words of eternal life!

To my inquiries relative to the proportion of the peasantry who were able to read, his Eminence replied, that it was rare to meet with an adult person among them, who could not read; that when he was Dean, he recollected, that in two parishes belonging to his charge, and containing 3,700 souls, there was only *one* grown up person found, who could not read, and that person, a soldier!

On my observing, that the regulations for educating the poor must be excellent, which could produce such a general knowledge of letters among them, his Eminence, to my no little surprise, assured me, that the number of schools among the lower classes was very limited, and that this general ability to read was chiefly to be ascribed to the laudable efforts of the peasantry to instruct each other; that the mother of the cottage family was usually the instructress of her offspring in the art of reading. He further added, that there were in many parts of the country ambulating teachers, who went from village to village, and kept school for three or four months, according to the encouragement they met with.

On the happy influence of the Scriptures, he writes:—

Both the noble president, and several of the members, informed me of the pleasing effects that had already resulted from the labors of the Swedish Bible Society. A great change, they say, has taken place in the minds of many, in favor of the sacred writings: the voice of infidelity is less frequently heard, both in private and in public circles.

In Norrkoepping, pastor Sandelin also bore a pleasing testimony to the blessed effects of a more general circulation of the sacred writings, in suppressing infidel principles, and promoting genuine Christianity in Sweden. "Before the establishment of a Bible Society, in 1808, in Sweden," said he, "pure Christian principles seemed to be dormant, and indifference and infidelity gained ground every day. A happy change has begun; yea more than begun: and we anticipate, in faith and pa-

tience, a glorious and universal triumph, for which we daily labor, and supplicate the throne of grace."

Russia.

Dr. Pinkerton, independently of the general assistance which he has afforded to the St. Petersburg committee, has undertaken the superintendence of the following works:—

1st. The Tartar-Turkish Bible, the printing of which has been entrusted to the missionaries at Astrachan.

2d. The New Testament, in the Mandjur-Chinese, after the projected translations of a learned individual, who has resided fourteen years at Pekin, by appointment of the Russian government, with the particular view of studying the Mandjur and Chinese languages.

3d. A Persian version of the Old Testament. The first sheets of this translation have been examined and approved by Professor Lee, who has kindly undertaken to revise the rest as they are transmitted to him.

4th. A Servian version of the Scriptures.

5th. A Tartar Old Testament, according to the manuscript found by Dr. Pinkerton in the Crimea, with such alterations as the missionaries at Astrachan may deem necessary.

Roman Catholics.

After speaking of the encouragement to be derived from the increasing ardor for the perusal of the Scriptures, evinced by the Catholics; and the prospect of a zealous co-operation among their Catholic auxiliaries on the continent of Europe and elsewhere; the Committee of the British and Foreign Bible Society say:—

Among these, the pious, intrepid, and indefatigable Leander Van Ess occupies the most conspicuous station. It is with sincere regret, that your Committee observe, from the correspondence of that invaluable fellow-laborer, that his health has been impaired by the severity of his exertions. The characteristic energy, with which he has resolved to dedicate his remaining strength with more exclusive devotion to your service, will be best conveyed in his own words:—

"My exertions in the pulpit so exhausted my strength, as to bring on a spitting of blood; and my physician insisted on my abstaining from preaching. I felt myself, in fact, unable to continue my labor much longer. I have long wrestled with the Lord, and consulted with my friends, as to the course I should pursue; and am come to the determination of resigning my place as Professor and Minister, and of devoting myself exclusively to the work of disseminating the Scriptures."

That the influence of an example so striking, and of exertions so unremitting, will attract other laborers into the field on which they have been displayed, your committee cannot doubt. Already has the presentation of Hebrew, Greek, Latin, and Syriac versions of the Bible and Testament to Catholic

Theological faculties in various Universities, excited in the students of divinity a taste for the perusal of the Scriptures, which may produce the most beneficial results; while the liberality with which your society has assisted the efforts of Professor Van Ess has been emulated by others of your Continental Auxiliaries: "The Lord has sent me," writes the Professor to your Committee, "an aid of 4,000 guilders from the Netherlands' Bible Society in Amsterdam, which will enable me to defray the expense of binding 16,000 copies of my New Testament." The Professor has also received contributions from their royal highnesses the Elector and Electress of Hesse.

LETTER FROM MRS. HENDERSON.

No full and impartial history of the rise and progress of Bible Societies in the north of Europe, can be written, without saying much of the labors of Pinkerton, Paterson, and Henderson. The letter, from which we shall make the following extracts, gives a very interesting account of the two last named. It was written by Mrs. Henderson, and addressed to a lady in this city; and is dated, *Bible Society House, St. Petersburg, Aug. 1, 1821.*

After saying that the Providence of God had hitherto detained the writer in the "magnificent capital of the Russian Empire, which vies with London, if it does not surpass it, in luxury and splendor;" and stating that her husband had been absent a year and a half on an extensive journey undertaken in behalf of the Bible Society;—she proceeds:

I know not whether you are acquainted with any of the events, that have paved the way for this journey; and as you request "all the minutiae of circumstances," I shall write you a sort of historical epistle.

A mutual friendship subsisted between Mr. Henderson and our excellent friend Paterson, in early life. The latter, having finished his studies at Glasgow, was bent on laboring as a missionary in India. He sought a companion and fellow-laborer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and labored in acquiring the language, translating and distributing tracts, &c. It happened, one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose, he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find, that such meas-

pres were taking to evangelize his countrymen, and rested not till he found out the abode of Paterson and his friend, and introduced himself to them. From this individual, our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and, no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, Iceland,—I was going to add, by anticipation, Turkey, Persia, &c. &c.—See, my friend, what consequences may result from the giving away of a single Tract!

The different spheres, which were now assigned them by the Society, for a season separated these friends, in person, but not in heart. The Reports have traced their steps, and exhibited the progress of the cause.

At length, the concerns of the Russian Society, retained Mr. Paterson in this city, where he had the happiness of seeing the Holy Scriptures begun to be translated into the modern Russ, the vernacular tongue of the people. Here he married a lady of distinguished piety and talents, with whom I had formed an intimate friendship in England; and this event led to the subsequent union of Mr. Henderson and myself.

In the autumn of 1819, we arrived in Petersburg, on our way to Astrachan, the place of our destination, and were obliged to rest a few months, on account of an accident, from the effects of which my dear husband was but partially recovered.

You may judge how much the four doubly-united friends enjoyed this renewed intercourse. The Lord had blessed my friend and me with each a little girl, nearly of the same age, which added still to our happiness. Days and weeks fled fast, as we recounted the gracious dealings of our God to us and to his church, and the time for our departure was approaching; when a sore affliction entered our circle. A fever was permitted to seize our beloved Mrs. Paterson, and, in fourteen days, her happy spirit rested in the bosom of her God. Her experience was delightful. It would fill pages. But I cannot dwell upon it now. You may judge what a blank was occasioned by the loss of a life so valuable. The sorrowing widower felt the stroke so deeply, that his own health was endangered. Mr. Henderson did all in his power to soothe his affliction; and at the particular desire of Mr. Paterson, we took up our abode with him, and I became as a mother to his infant child. It was urged on Mr. Paterson, that a journey would be advantageous to the restoration of his depressed mind, and at the same time serve essentially the Bible cause. He therefore proposed to accompany Mr. Henderson on his journey through Russia, Armenia, Georgia, and Persia.

The formation of an auxiliary society for the town and government of *Novogorod*, was the first object of attention to our travellers; and in this, by the divine blessing, they

succeeded beyond expectation. To give you an idea how requisite such an institution is, you must be informed, that many, even of the clergy, have never seen a Bible; and, on hearing of it, asked *what kind of a book it was*. The government, for the benefit of which, especially, that society is established, contains a population of more than 600,000.

At *Brounitskoi*, a small town beyond *Novogorod*, they gave a copy of the Gospels and Acts to a poor provider of post horses, who sat up the whole night to read it; and being asked why he did so, replied,—“Because I do not know how soon God may call me into another world, and then he will ask me, what I know of Him.”

There is in Russia a sect called *Rascornicks*, Dissenters from the Greek church, professing a purer faith, but absorbed about trifles; proud like Pharisees; and so conscientious about “mint, anise and cummin,” that they will not even eat out of a vessel, in which any thing has been prepared for those of a different persuasion. Some of the more rigid would not receive our travellers, because their costume had not the *true-faith-cut* or *color*. But mark the magnetic force of the Bible. At *Krestzi*, they succeeded in forming a Bible Association, with two Directors, the one a *Protopope*, and the other a *Rascornick*!

At every place where Bible Societies had previously existed, meetings of committee were held, on the arrival of the visitors, for the purpose of giving more extent and efficiency to the measures adopted by the several members. It has been found, that many of the societies in the interior have languished for want of a proper knowledge of the plan of conducting the business, especially as it respects the means of circulation, and the bringing of minor associations into active co-operation.

It was thought to be very desirable, that in the city of *Kier*, (the third in the empire,) more publicity should be given to the designs of the Society. Accordingly several shops were opened in different parts of the city, for the supply of the Holy Scriptures in different languages; and each of the depots is to have a suitable inscription. One of them is to be at the entrance of the Catacombs, which are subterranean vaults dug out of the rock, and, being full of the relics of the saints, are visited annually by 50,000 pilgrims from all parts of the empire, even from remote *Kamtschatka*, and also from Jerusalem, Greece, &c.—Let us pray, my dear friend, that these benighted wanderers, who “seek the living among the dead,” may carry home with them a copy of that precious word of life, that will guide their weary footsteps to the way of peace on earth, and to the glorious rest of heaven.

Mrs. H. says, that the Russian Bible Society has a printing machine, “which, by the aid of a man and a boy only, strikes off 10,000 sheets of the Bible, printed on both sides, in a single day.”

FRANCE.

EVANGELICAL MISSIONARY SOCIETY AT PARIS.

Circular of the Society.

By the kindness of S. V. S. Wilder, Esq. we have been furnished with a Circular of the Society above named, addressed to the Protestants of France. Those who have been acquainted with the history of the last thirty years, will be gratified with the spirit discoverable in this document, which we give entire.

Placed by Divine Providence in circumstances more favorable than at any former period to the influence of the sacred truths of the Gospel, the Protestants of France have begun to manifest a zeal for religion, which promises, with the blessing of the Almighty, the most delightful results. Already the establishment of Bible and Tract Societies, the commencement of Sunday Schools, the erection of numerous temples, the urgent demand for faithful ministers, the formation of new congregations, and the affluence of serious worshippers in many of the cities and villages of the kingdom, attest the reviving energies of the Gospel, and inspire the liveliest gratitude and the most cheerful hope.

Attentive to the prosperity of their own churches, and anxious for the advancement of pure religion in their own country, the Protestants of France regard, also, with peculiar interest, the efforts which their evangelical brethren, of various denominations, in foreign countries, are making for the diffusion of the light of the glorious Gospel, and the extension of the Redeemer's empire.

Such, indeed, is the spirit of genuine Christianity; far from being selfish, timid, and contracted, wherever it prevails it inspires a tender compassion for the ignorant and the wretched, generous concern for immortal souls, and noble sacrifices for the salvation of those who are languishing in the bondage of Satan and of sin. In proportion as we are convinced of the inestimable value of the Gospel, of our own need of a Savior, and of our participation in the blessings and the triumphs of his cross, in that same proportion our hearts expand in ardent desires that others may participate with us, and that the happy period may arrive, when "the ends of the earth shall see the salvation of God."

The fear, that, by our solicitous efforts for the conversion of pagan nations, our own religious interest will be injured, or neglected, is a sentiment condemned, not only by the sacred writings, but by the uniform history of the church. To say nothing of apostolic and primitive times, it is an incontrovertible fact, that in all those countries where the spirit of missionary exertions now so remarkable prevails, the progress of real piety is more general and more rapid, than at any former period of their existence. Instead, therefore, of apprehending danger to the interests of religion from that which is at once the cause and the evidence of religious prosperity in other coun-

tries, let us rejoice in their happiness, and imitate their example. In Great Britain, Germany, Holland, Switzerland, Denmark, the United States, even in Africa, and in the islands of the Pacific Ocean, missionary societies attest the reign of heavenly love and grace. Let not then the Protestants of France delay the hour of their blessedness; but let them hasten to display their gratitude to Him who has deigned to shed on them his inestimable blessings, by drawing closer the ties which bind to the great Christian family, and by contributing, according to their ability, to those noble efforts which respect the universal spread of the Gospel of our Lord and Savior Jesus Christ.

United in such sacred bonds with the zealous Christians of other countries, what spiritual treasures of knowledge and of grace may we not hope to receive for the enrichment of our churches, and the edification of our own souls.

Happily, there are not a few among the Protestants of France who feel the force of these sentiments, and who seek an opportunity to add to their exertions at home, more general efforts for the salvation of the miserable inhabitants of pagan lands, and other unenlightened countries of the earth. On several points of the kingdom simultaneous movements, of persons unconnected with each other, indicate that a general feeling prevails on this important subject.

Encouraged by appearances so favorable and decisive, the friends of the cause of missions, residing in Paris, have determined to remain no longer inactive; but relying on the wisdom and the grace promised by their Divine Master to his faithful but feeble servants, they have formed themselves into a Society, and have commenced their operations. The title of the Society will explain precisely its objects, and it is hoped that the regulations adopted, and the persons appointed to watch over their execution, will present a guarantee for the attainment of the objects proposed.

Already the Committee has had the happiness to forward one missionary to an interesting and important field of labor. This missionary, the Rev. J. King, is now on his way to Palestine, with the design of endeavoring to promote the knowledge of salvation by that Jesus, who was crucified "without the gate of Jerusalem, that he might sanctify the people by his own blood." For the future efforts of the Society, in the employment of missionaries, the Committee will wait the direction of Him, who is alone able to prepare suitable instruments, and to give access to proper stations for the exercise of their pious zeal.

One special part of the plan of the Society consists in the formation of an establishment at Paris, in which serious persons, preparing for the work of missions, may enjoy all the peculiar advantages which the capital offers for the study of foreign, and, especially, of Oriental languages.

This establishment, placed under the care of a respectable minister, will be open to the missionaries of all the various Societies of foreign countries, as well as to pious and devoted young men, whom, it is to be hoped,

the Holy Spirit will raise up from the bosom of our own churches, to carry the glad tidings of salvation, by the blood of Jesus, to the distant parts of the globe.

To accomplish these designs, for the advancement of the Redeemer's kingdom, the Committee rely, under the blessing of the Most High, on the zeal, the liberality, and the prayers of their brethren in all parts of France, and invite the early expression of their sentiments, and pecuniary contributions proportionate to their means.

The Committee propose also the establishment of Monthly Missionary Prayer Meetings, similar to those which have been established for some years, by the friends of Missions, in the different quarters of the globe, to implore the out-pouring of the Holy Spirit on their churches, and on their country; on the Missionary Society of Paris, and on the labors of all the Societies formed in various countries for the propagation of the Gospel, and, especially, on missions to the inhabitants of heathen lands. These meetings will be held on the first Monday of every month (commencing January 6th, 1823,) at seven o'clock in the evening, in one of the temples of the capital, and the Committee hope that the Protestants throughout the departments will assemble on the same days, and at the same hour, and unite with their brethren in Paris, and with the multitude of Christians who, in different countries, assemble for this holy and delightful exercise.

We cannot terminate this statement of our plans and of our hopes, without conjuring you, Dear Brethren, to remember, that while we enjoy the knowledge of the Gospel and all its attendant blessings, hundreds of millions of the human race are wandering like lost sheep, ignorant of Him who is "the way, the truth, and the life." Let us consider our obligations to that Jesus, who "died to redeem us unto God by his blood," and how little we have hitherto done for the promotion of his glorious cause. Let us contemplate His sufferings who was "wounded for our transgressions, and bruised for our iniquities;" whose agonies have soothed the sorrows, and have purchased peace for every child of Adam who believes in him. Let us constantly regard that sacred visage which was "marred more than any man's"—that mouth—sealed in silence before revilers and murderers, but which speaks when our wounds are to be healed and our souls to be saved—that mouth—does it not seem to address to each of us this mild but powerful appeal—this reproach, at once so gentle and so terrible, "Contemplate all that I have done for thee! What then hast thou done for me, in the person of my brethren? What hast thou communicated to them of all that I have bestowed on thee? Hast thou, to the utmost of thy power, made them acquainted with the salvation that I have accomplished for the vilest of transgressors? Art thou ignorant that my Gospel must be preached so every creature under Heaven?"

Let us prepare to reply to this address from Him who is now our Savior, full of mercy and of love, but who, ere long, will be our Judge.

Let us remember that "the time is short, that the day is far spent, and that the night

cometh when no man can work;" and that "whatsoever our hands find to do, we should do with all our might." Finally, "let us be steadfast and immovable, always abounding in the work of the Lord, for as much as we know that our labor shall not be in vain in the Lord."

Signed, **COUNT VER-HUELL**,
Vice-Admiral, Peer of France, President.
SOULIER, Pastor, Secretary.
Paris, December 2, 1822.

Officers of the Society.

President.—The Count VER-HUELL, G.C. Peer of France, Vice-Admiral, Vice-President of the Protestant Bible Society of Paris, and Member of the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents.—M. GOEPP, Pastor and alternate President of the Consistory of the Christian Church of the Confession of Augsburg, at Paris.

M. STAPER, Minister of the Gospel, Professor of Theology.

Secretary.—M. SOULIER, formerly Pastor at Uzès.

Assistant-Secretary.—M. AUFSCHLAGER, Assistant-Pastor of the Christian Church of the Confession of Augsburg, at Paris.

Treasurer.—M. S. V. S. WILDER, Merchant.

Censors.—M. KIEFFER, Turkish Professor in the Royal College of France, Member of the Consistory of the Augsburg Confession of Paris.

M. MONOD, Senior, Pastor of the Christian Reformed Church of Paris.

There are, also, twelve *Assessors*, among whose names, we observe that of the Baron de STAEL HOLSTEIN, Member of the Consistory of the Reformed Church of Paris.

CHARITABLE INSTITUTIONS AT PARIS.

We cannot forbear extracting from the letter of Mr. Wilder, which accompanied the Circular, a brief notice of the charitable institutions, that have sprung up in the capital of France, since the year 1818.

The friends of Zion have certainly much reason to bless God and rejoice, when they consider, that, in 1818, not a single society existed in this city for promoting the glorious cause of our Divine Redeemer; while, by the blessing of the same benign Being, there are now a Bible Society; a Missionary Society; a Religious Tract Society; a Christian Morals, or in other words, a Peace Society; an Archives of Christianity Society; an African Society, and a Prison Society;—all in active operation; and the members of the respective Committees daily manifesting an increased zeal for the accomplishment of the great objects they have in view.—Surely this is none other than the work of God; and unto Him be rendered all the honor, glory and praise.

BURMAH.

AMERICAN BAPTIST BOARD OF MISSIONS.

THE American Baptist Magazine contains a letter from Mr. Judson to Dr. Baldwin of this city, which we extract almost entire.

Since I wrote you last February, I have been almost entirely confined to the translation of the New Testament, in which I had proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John; when an order arrived from the king, summoning brother Price to Ava, on account of his medical skill, of which his Majesty had heard. We expect to leave Rangoon day after to-morrow, in a boat provided by Government. Brother Hough remains in charge of this station.

For several weeks past, there has been a considerable excitement in the minds of our Burman friends. The assembly on Lord's days has risen to thirty or forty. Five have lately been baptized, and there remain several hopeful inquirers. These circumstances make me very reluctant to leave Rangoon; yet the path of duty seems to lead to Ava. May the Lord direct and prosper this our

second attempt to gain some footing in the capital and the palace.

The above letter was dated, Rangoon, Aug. 21, 1822. From other sources we learn, that Messrs. Judson and Price arrived at Ava about the 1st of October. What follows is from the *Columbian Star*.

They were immediately presented to the king, by whom they were favorably received, and were informed that it was his desire that they hereafter reside at Ava, where he promised to build a house for them, at his own expense. This unexpected occurrence changes the whole aspect of the mission in Burmah. No disposition to tolerate the Christian religion has yet, it is true, been manifested by the king; but he has never persecuted the disciples of any creed; and we may hope that the removal of the missionaries to Ava is only a preliminary to the unimpeded introduction of the Gospel into the Burman empire. Dr. Price speaks favorably of the mild disposition and affable manners of the monarch. May the King of kings shed on him the spirit of his grace, and make him the "nursing father" of the infant church in Burmah.

Domestic Intelligence.

PERSONS AND CHARACTERS OF INDIANS.

From Dr. Morse's Report on Indian Affairs.

WE consider the following a very well written, and remarkably accurate description of our North American Indians.

Indians, generally, are about the size of the white people. The Osages, and some other tribes, who are of remarkable height, and fine figure, are exceptions to this remark. In these respects they exceed any equally large body of white people known among us. In the shape of their limbs, and their erect forms, Indians have evidently the advantage over the whites. Some whom I have seen, would be perfect models for the sculptor. Instances of deformity are rare. In bodily strength they are inferior to the whites; as is true of all savages; civilized man being always superior in strength to savage man. They are fleet in their movements. Indian runners are prodigies in respect to their long continued rapidity in conveying messages to distant tribes. Their journeys far exceed in length, what a white man could perform in the same time, and with less weariness. With wonderful quickness interesting information is circulated among the tribes friendly to each other.

Indians talk but little; their knowledge is limited, and their ideas few; and they have the wisdom not to talk when they have nothing to say—a trait of character worthy the

imitation of many, who claim to be wiser than the Indians. In conversation they do not interrupt each other, but wait respectfully till the speaker has finished. Except when intoxicated, they are not vociferous, noisy or quarrelsome, in their common intercourse, but mild and obliging.—Backbiting, whispering, cursing and swearing, to our shame it must be said, are vices, not of *savage*, but of *civilized men*! The Indians who have been conversant with white men, like the ancient Cretans, are liars. Many among them are full of subtilty, deceit and artifice, implacable, unmerciful, without pity. When enmity toward an individual, family, or tribe, from whatever cause is imbibed, it remains till death, unless previously gratified and removed, by taking revenge on the enemy. The most horrid scenes of torture and cruelty are witnessed by whole tribes of both sexes, old and young, without any show of pity. Thousands of helpless women and children, crying for mercy, have been tomahawked, and scalped, and mangled, without mercy. But these dispositions, and the indulgence of them, unhappily are not confined to Indians. I would to God, for the honor of our country, they were. Were we to charge the Indians with indulging these ferocious dispositions, we should expose ourselves to the just retort, "Physician heal thyself." Thou that reproachest us as implacable, unmerciful, unpitying, toward white people; dost thou suffer thy warriors to indulge these same dispositions toward defenseless Indians, desolating

and burning our pleasant villages, and slaughtering our shrieking wives and children?

Hospitality is a prominent trait in the Indian character. To the stranger, whether white or red, they are hospitable and generous, furnishing the best food and accommodations their dwellings afford; often relinquishing their own food and lodging for the refreshment and comfort of the stranger.

The women are slaves of the men, performing all the labor and drudgery of the house, of the field, and of raising their children. Those women who have families generally stoop in their walk; their heads project forward; they are deformed by the burdens which they are constrained to bear. A man considers it a disgrace to labor, and while at home is a mere lounge.

Indian chiefs are generally, not always, the ablest men in the nation; more frequently they are old men, and manage their councils, and the affairs of the nation with sober dignity, great order, deliberation and decorum. They proceed slowly, but surely. Nothing is permitted to interrupt their great business after they are engaged in it; and when they have finished it, the council breaks up. Special care is taken to prevent divisions in their deliberations, and in their respective nations. In conversing with individual chiefs and sections of tribes, in my late tour among them, and asking what they thought of the propositions of their Great Father, the President; their reply, in frequent instances, was—

"We are but part of the nation; we cannot answer. We will deliver your proposals to the chiefs in council, who will deliberate on it and decide, and then we will let you know our opinion." Their public speakers are generally their most eloquent men, and many of them, in point of natural and forcible gesture, graceful attitude, and manly sense, not, indeed, in learning and information, would rank among the first orators in any age or country. Next to the chiefs, are the *medicine men*, a species of jugglers who have usually the dominant influence in the tribe.

The Indians are shrewd observers, and quick discerners of character. They have a high sense of honor, justice and fair dealing, and great sensibility, when advantage is taken of their weakness and ignorance, to deprive them of their property, and in other ways, to trespass on their rights. When their confidence in this way is once lost, it is difficult to regain it. Their distrust, too, is not limited to the man who injures them, but is extended to all whom he is supposed to represent. "This white man would cheat us out of all our property. All white men would do the same. White men are all cheats." They have not our knowledge and means to make the just discrimination. This view shows again how necessary it is, that the Government, in all their transactions with Indians, should be just, faithful to fulfil all their promises to them with paternal kindness, in their uneducated dependent state. In this way alone can they regain and secure their lost confidence; and without their confidence and affection, we can do very little good. This view of the Indian character, also, shows how indispensable it is to the success of any plans

for the benefit of Indians, that none but men of good and exemplary character, should ever be permitted to go among them, either in the military profession, as agents, or traders, or in any other capacity. The reasons are so obvious, that no observations are necessary to elucidate or enforce them.

There is as visible a difference of character among the different tribes, as there is in our own population; few general observations, will therefore apply to them as a body. Whatever may have been their origin, about which there are many opinions, and none of which can be relied on as correct, they are certainly an intelligent and noble part of our race, and capable of high moral and intellectual improvement. When we consider their mode of life, the few advantages they have enjoyed for cultivating and enlarging their minds, that they have have no written language, no books, no education, but in the art of war, hunting, and a few other things, and no religion other than that, which, not to use stronger expressions is very imperfect, and of little moral effect: we may well wonder that we find them in the state we have described. They are a race, who, on every correct principle, ought to be saved from extinction, if it be possible to save them. They are entitled to all that *can* be done for this purpose.

UNITED FOREIGN MISSIONARY SOCIETY.

Mr. Giddings's Exploring Tour.

WE resume our extracts, which are necessarily brief, from the journal of Mr. Giddings published in the American Missionary Register. Respecting the Indians he says:

They differ greatly in their ideas of the Great Spirit; one supposes that he dwells in a buffalo, another in a wolf, another in a bear, another in a bird, and another in a rattlesnake. Thus, every animal, and almost every reptile, is deified. Each one supposes that his deity made every thing; and no one ever kills his deity, or eats any of it when cooked.

On great occasions, such as when they go to war, and when they return, they sacrifice a dog, and have a dance. On these occasions they formerly sacrificed a prisoner, taken in war. The victim was kept a month in the medicine lodge, then burned on a scaffold erected for the purpose, and the sacrifice frequently offered to the morning star. But, through the benevolent exertions of the late Manuel Lisa, a trader among them, they have abandoned the practice of human sacrifice. It is about three years since the last victim was sacrificed among the Pawnee Lups. They have since attempted to continue the practice; but the Chief interfered, and prevented it, by rescuing and sending away the intended victim.

There is always one who officiates as high priest. He practises the most rigid abstinence, and never eats only as he is urged so to do, and fed by the other medicine men. He pretends to a kind of inspiration or witchcraft, and his directions are obeyed. The time of

his office and abstinence is only during their residence at their village, which is rarely longer than six weeks at a time. When they go on their hunting excursions, these ceremonies are omitted; and when they return, another commences his fast, and takes the office of chief director. There are many among the Indians who pretend to hold converse with departed spirits, see ghosts, hear them sing and whistle, and see departed friends in a good country. They even pretend to have power to take away life by enchantment and witchcraft.

They all believe in future rewards and punishments; but their heaven is sensual. They believe the soul after death travels, and if the man was good, according to their ideas of goodness, he travels a smooth, plain road, where there is no gravel or briars, and arrives at a good land abounding with game. They believe, also, that the soul of the bad man travels a rough, thorny, gravelly road, to a country unhealthy, abounding with venomous beasts and poisonous serpents, and where there is no game.

They differ much in their ideas of goodness. One of their chiefs told me he did not know what constituted a good man; that their wise men did not agree; and that he was not satisfied in his own mind. But the general idea is, that he who is brave, and who provides for his family and friends, although he steal and murder to effect it, is a good man. Giving the name of enemies to those they wish to rob, justifies them in every act, even of the most enormous kind. They are generally friends or enemies, as they view it for their interest. For instance, if to-day you give them presents, they are your friends; but if they think they can procure more, and discover any prospect of escaping with impunity, they will to-morrow plunder and murder you. Hence, the weaker nations are, in a measure, tributary to the more powerful, as they purchase peace by presents. Their war parties are what are called banditti among the Arabs. Stealing of horses and women is the cause of most of their wars. It is seldom the case, that a whole nation is engaged in war. Their chiefs, and most of their warriors, have a war sack, which contains generally the skin of a bird which has a green plumage, or some other object which they imagine has some secret virtue. When they open this, they swear they will take vengeance on their enemies, and never return till they have shed blood. If they do not find their enemies, they will sometimes kill the first person they meet, if it be even their best friend. Some traders have been killed in this way, but of late years they are becoming less scrupulous in regarding such vows, and so far as relates to the nations which I visited, there would be no danger from this source.

The females possess a much more vindictive temper than the males. They often set on foot a war dance with a view of exciting the men to war, by reproaching them with cowardice, swinging an old petticoat in their faces, and telling them to wear it, and let them take the war club and tomahawk. More particularly is this the case when any of their friends have been killed by war parties.

REVIVALS OF RELIGION.

To the Editor of the Missionary Herald.

SINCE the publication of your last number, I have visited the town, which was the scene of the "Revival of Religion" there described. I found, that my account had been recognized, by the good people of that place, as a description of the work of God, which had gladdened their hearts, some two or three years ago. This fact I consider as good proof, that my statements were substantially correct.

I now take the liberty of submitting to your disposal some further observations of a general nature, which have been suggested to my mind by what I remember of that very interesting work. My principal object is, to excite your readers to look with the eyes of Christian philosophers, more than perhaps many of them are accustomed to do, on phenomena, which must certainly be considered as among the most important events, now happening, under the moral government of God, in this world.

Indeed, I consider the rise, progress, and result of the convictions of a single sinner, as presenting a subject of vast moment; and that the man would spend his time wisely and profitably, who should take much pains to investigate the nature of such a work, through the entire series of its changes, from the first rising of an apprehension of guilt and danger to the breaking in of light and hope and joy. Certainly no physical, intellectual, or moral change in a human being, can be more important, more fraught with valuable instruction, than that, in which consists a true conversion to God. It is great in its nature; immense in its consequences. It is a radical change; taking place in the very springs of human action. It is a transfer of the affections to objects widely diverse, in their character, from the former objects of regard. And how vast the consequences! At once, an endless peace is proclaimed between the subject of this change and his infinite Sovereign. At once, he comes into new and everlasting relations to God, the Father, Son, and Holy Ghost, and to the good in all worlds. The Eternal Father becomes his Father; the Son becomes his Intercessor; the Holy Ghost becomes his Guide, Comforter, and Purifier; and all the members of the Churches militant and triumphant become his brethren; his co-workers; his fellow-heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away."

Now a revolution like this, in a human being; one so great, so lasting, and attended with such amazing consequences, must have, to an inquisitive mind, many attractions as a subject for investigation, even when contemplated only in a single individual. But when these changes are multiplied, at the same time, and in the same place; and are so blended as to form to the eye a single object of regard, like some constellation in the visible heavens;—who can avoid desiring an intimate acquaintance with the rise, progress, and result, of so great a change?

Such a change is a REVIVAL OF RELIGION. It is a collection, a constellation, of great,

everlasting changes in the moral condition of human souls, occurring at the same time, and in the same place.—And such was the Revival of Religion, of which I gave some account in your last number. There were, as Christian charity fondly hoped, not far from two hundred souls regenerated by the Divine Spirit, during a few months.

In remarking, at the present time, upon this work of God, I shall endeavor to repeat nothing, which was contained in my former communication.

1. This revival of religion had an *unity of character*.—So connected were all the visible effects, by the circumstances of time and place, that the mind naturally regarded the whole as one great effect. The numerous changes were contemplated as forming one great change. It was as natural to speak of the "Revival,"—meaning by that term a multitude of individual cases taken collectively,—as it was to speak of any individual case. The mind seemed disposed to attribute as much identity to the former, as to the latter. The revival rose, flourished, and declined; but the changes through which it passed, seemed not at all, in the view of the mind, to affect its identity. Like the human body, or the human soul, it remained the same in every stage of its progress. Or, if the appearance of sameness was in any measure defective, this was not owing to the succession of weeks and months, or to the growth and decline of the revival; but to the fact, that the work prevailed in several villages considerably removed from each other; so that, in reality, there were several revivals, in some degree distinct from each other. But an intelligent observer might discover, in the same village, the most unequivocal proofs, that the work through the whole neighborhood, and during its whole period, might be regarded, with philosophical accuracy, as a *single*, though grand, phenomenon in the moral administration of the Most High.

2. Possessing this unity of character, or, in other words, being a connected work, no wonder it was found, that *what was done at the beginning of it, had an influence through its whole progress*. Such was the fact; and I should think, that the proceedings in the incipient stages of revivals, (there being a general resemblance in all,) are always of greater importance, than seems often to be supposed. The future character of revivals may generally be determined, as the character of the one under consideration seems to have been, very soon after their commencement. Hardly any degree of skill, in the later stages, can wholly counteract the effects of injudicious management at the outset. If, in the early stages, appeals to the passions bear an undue proportion to addresses to the understanding, scarcely any amount of judicious aid, in the subsequent periods, will save the revival from being superficial. Or, if intellectual speculations are indulged, in too great a degree, by the conductors of the work, at its commencement, future appeals to the conscience and heart, be they ever so pungent, will not be likely to give that extent and power to the work, which every good man would desire to

see.—I know that God *can* overrule these things for good. But the question is not what God *can* do: it is rather what he *actually does*. Perhaps there have been cases where the errors of those, on whom devolves the conduct of a revival, have been rendered beneficial to the work. But I doubt whether this is often the case; and ministers should, therefore, be extremely cautious to whom they assign a *leading* part, in those seasons of extraordinary success, with which the Head of the Church sometimes blesses their labors. Possibly they may think of analogies, which will deter them from placing too much confidence in a mere theorist, or empiric. If the skillful management of the diseased body requires much study, observation and experience, why should not the wise treatment of the diseased soul require as much?

3. In the revival under consideration, care was taken to *retard the progress of that period in the work, which may be termed the crisis*.—This eventful period in a revival, is often, perhaps usually, that high excitement of the feelings, which can no longer, under the existing circumstances, be sustained. It is that time, when the mind, tired with being so long on the wing, begins to relax its efforts, and to descend;—when, from the weakness of religious principle, or of the physical or mental energies, there is a tendency to rest, which cannot be, or at least is not, effectually resisted.—I know, indeed, and would acknowledge with the deepest reverence and humility, that the origin and progress of a revival of religion are to be ascribed primarily to the agency of the Spirit of God, and that the decline of the work may also be attributed primarily to the withdrawing of that Spirit. But this does not at all exclude human agency; and all the operations of the Divine Agent are in perfect accordance with the nature and laws of the human mind.

This highest point, this *zenith* in the revival, after which the Sun of Righteousness begins to descend, and gradually to withdraw his cheering, vivifying beams;—this dreadful moment, which comes unawares, and can seldom be recalled; it was the aim of the principal agents in this revival to retard, as long as possible.—One method of doing this was, by keeping the minds of the people well enlightened, with respect to the wretched state of those who were out of Christ, their only ground of hope, and the duty and highest interest of all. Another was, by avoiding an undue appeal to the passions and sympathies, lest there should be such a tumult and noise within, that the soul could not listen to the gentle and instructive voice of the Spirit. In short, they endeavored, in every way, as much as possible to *avoid extremes*. And if the turning point in a revival be as I have stated, and may, therefore, be easily retarded, or hastened, then, doubtless, they acted wisely in so doing. A contrary course of conduct would have made the revival more brief than it was. One man, with but little knowledge, judgment and experience, but with a considerable aptitude at working up the passions, might, perhaps, have brought this period, weeks, and even months earlier, than it would have come without his agency. A few

meetings, where the passions were greatly wrought upon and inflamed, might have done incalculable injury.—In one of the villages already mentioned, there were several meetings of this description, and I observed that the revival came to a stand there, sooner than in the other villages. I remember, also, that, when in college, I witnessed a revival, where, apparently through the violence of feeling at the outset, the crisis came in a very few days; and the work of course was of short duration.—The “power” of a revival, it should be remembered, is not always in direct proportion to the strength of feeling manifested, either by the truly pious, or by the impenitent. There may be a “storm of feeling,” and yet religion be very low. At any rate, if the feelings of the people are raised above what Foster would call “a calm intensity” they must (such is the nature of man,) soon subside, and be followed by an apathy proportionably deep and lasting.

I know not that any one was aware of the precise time, when this crisis came. Through the blessing of God, it was retarded, for a considerable period. But at length the revival began to decline.—Had there been a more general spirit of prayer, this period would, I doubt not, have been longer delayed.

4. Having spoken of the progress and decline of the revival, it seems proper that I should state briefly *what were the characteristics of those two states of the work, and in what respects they differed from each other.* The general history of the first stage is briefly this. Before a revival began to be expected, an air of sobriety had gradually extended through all the circles of society. Parties of pleasure among the youth first became more sober, and then less frequent. Professors of godliness began, also, to think and converse more upon religious subjects; and, if I mistake not, an additional prayer-meeting was established. The visible commencement of the revival was in a school taught by a beneficiary of the American Education Society. From thence it spread into the village where the school was situated; and, with little variation in point of time, extended into the contiguous villages. There was an evident progress, from day to day, in the seriousness and engagedness of the followers of the Lord Jesus. Their love of the Gospel, of each other, and of perishing souls, became apparently stronger and stronger. The number of the inquirers augmented weekly, and almost daily; and their convictions of sin and guilt and danger, seemed to become gradually more deep and thorough. Stated and occasional meetings were more and more thronged and solemn. Plain and faithful conversations with individuals were remarkably blessed. Every good man was encouraged, and was disposed to look on the bright side.—But after the commencement of the decline, some important changes were apparent. The meetings were not indeed, for some time, less crowded, nor the hearers less still and attentive. The older scholars in the school of Christ, were even far more desirous of personal instruction, than they had been before. They thought more respecting their own improvement, and less of the benefit of others. There was less appearance of solemnity in their countenances and deportment.

Their public prayers were less fervent and importunate. Their expectations were evidently damped. They were now disposed to dwell on the dark side. They were quick sighted to discover unfavorable omens. Those among the impenitent, whose impressions were chiefly an excitement of the passions, began to grow careless. The instances of hopeful conversion became daily more rare; and the cases of conviction were still rarer. The minds of all were evidently relaxing; and it appeared more and more distressingly evident, that the harvest was gathered in, and that only the gleanings remained to be taken up.

It appears, therefore, that the former part of the revival differed from the latter part, as the portion of the day before noon, differs from that which follows; or as spring differs from autumn. In the one case, there was a freshness and beauty and luxuriance; and the sun seemed to shine with increasing warmth and effulgence. In the other, the sun, and the freshness, and beauty and luxuriance, all seemed gradually to disappear. The harvest past; the summer ended; and many were not saved.

That I may not be misunderstood, it seems proper to remark, before closing my lengthened communication, that I have not designed to prove a *decline* in a revival to be a necessary evil. I have not meant to say, that these most excellent and beneficial works come necessarily to an end. It has been no part of my object to show what is *necessary*; but rather what *actually takes place*. The fact, however, that revivals always have had a decline and termination, should insure charitable feelings towards those, who chance to express doubts whether any particular revival will be perpetual,—at least in the present state of the world. In the millennium things will doubtless, be quite otherwise.—Let facts, as they are examined and compared by the light of God’s word, be our guide, in the subordinate agency committed to us, during these gatherings to the fold of our Great Shepherd; and let us always remember, that none but correct views, and correct rules, can be of any permanent service to ourselves, or to the cause of Christ generally.

To those, who neglect such precious seasons as I have been contemplating, under the expectation that they will be prolonged, or that they will return again, I address myself in the impassioned language of Dr. Young:

Be wise to day; ’tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is push’d out of life.

R.

For a notice of a revival of religion at Beth-el, in the Choctaw nation of Indians; and of the hopeful conversion of a number of Cherokees at Taloney; we refer our readers to pp. 116 and 117 of this number.

The following statement has been given of the number of persons, who made a public profession of faith in Christ, during six months of the last year, in several churches in New

Jersey;—Rariton church, Somerville, 206; Rev. Mr. Boggs's church, Boundbrook, 100; Rev. Mr. Brownlee's, Basking Ridge, 100; Rev. Mr. Vandervoor's, Dutch Valley, 42; Rev. Mr. Galpin's, Lamington, 40; Rev. Mr. Schultz's, White House and Lebanon, 20; Rev. Mr. Studdiford's, Reddington, 18; Rev. Mr. Zabriskie's, Morristown, 120; the church of Chatham, 77; and Rev. F. G. Balentine's Deerfield, 41. Total, 784.

The revivals at Coventry and Sharon, Conn. are said still to continue in a very promising state. In the latter place, hopes are entertained for considerably more than 100 souls.

From a brief account, in the Religious Miscellany, of the Revival of religion, which has been witnessed in Carlisle, Penn. we make the following extract.—“About five weeks before the communion, notice was given to such as were desirous of approaching the Lord's table, for the first time, to make known their desire. Four days were subsequently spent by the Session in the examination of the applicants, and *sixty-two* persons were admitted by them into communion with the church. On the Saturday preceding the communion Sabbath, a public profession, of their faith in Christ,—of their consent to Him as *the covenant of the people*,—of their vows to renounce the world, and lead a holy life, was made by them immediately after the preparatory discourse had been delivered, and they were received by prayer from the pastor, into fellowship with the church, and exhorted to walk worthy of their high vocation. We have seldom, if ever, felt more real joy, than when we saw, immediately upon notice being given from the pulpit, such a large number of persons rising in different parts of the church, and flocking together with so much solemnity and apparent readiness, to own their covenant God, and *filling* the chief aisle, while their covenant vow was read to them. It was a sight that must have gladdened the hearts of all that witnessed it, who knew the value of the soul, or feel, in any measure, concerned for the salvation of their fellow men. We doubt not, but that it will long be remembered in that church, as a cause of joy and thankfulness. The great number of those who have recently been brought to the saving knowledge of the truth, are young persons; and it is somewhat remarkable, if we are correctly informed, that the number is equally divided between the sexes. Of the males, we understand, that 18 are students of College. The whole church, consisting of nearly 500 members, communed at the same time.”

AMERICAN COLONIZATION SOCIETY.

Sixth Report.

THE Sixth Annual Meeting of this Society was held in the Capitol, Washington City, on Thursday, February 20, 1823. The Report presented on that occasion has been forwarded to us. We shall make from it a few brief extracts.

The purchase of land, for a colony of free blacks from this country, at Cape Montserado, (Mesurado,) to the north-westward of Grand Bussa, was mentioned in the last Report, and was noticed at p. 259 of our last volume. A colony has since been established on this territory, which now bears the name of *Liberia*.

The colonists arrived at Cape Montserado on the 7th of January. It was soon ascertained, that King Peter had been condemned by the other chiefs of the country, for the sale of the land, and threatened with the loss of his head; and that it had been decreed that our people should leave the coast. This information was disregarded. The vessel was unloaded, and preparations were made for building. Another interview however, with the kings was found indispensable. Here the previous intelligence was confirmed; but the firmness and energy of the Society's Agent, checked the rising opposition and restored peace.

During the month of February, disease prevailed among the colonists. In April, some disturbances arose between the crew of a British prize slave vessel, which had been cast on shore, and some of the colonists on one side, and the natives on the other; during which two natives, a British soldier, and one of the colonists were killed. The discharge of a canon in the immediate vicinity of the store-house, occasioned the burning of that, and with it most of the clothing, provisions, and utensils of the colony.

Dr. Ayres perceived the necessity for an immediate convention of the kings. In this convention, he gave a concise history of his proceedings since his arrival in Africa; and maintained with spirit and boldness his right to the purchased territory. After some opposition and delay, the whole assembly, amounting to seventeen kings and thirty-four half kings, assented to the settlement of the colonists: and on the 25th of April, the American flag was hoisted on Cape Montserado.

Such difficulties as these are common to all new settlements among an uncivilized people. The colonists were not, however, discouraged. They determined to hold possession of the territory.

There are now in Africa, about one hundred and thirty settlers, occupying a station, which, according to English, as well as American testimony, surpasses in advantages for a colonial establishment, any other situation on the coast. A town has been commenced on a regular plan, comfortable houses constructed, and works thrown up for defence against the barbarian powers. The natives are gen-

erally amicable: and were it otherwise, little apprehension would be felt, since a concerted attack is altogether improbable, and each king can command but a small force, destitute alike of conduct and of courage. The harbor may with very small expense be rendered excellent; the lands are easily cleared and cultivated: the soil is rich, and yields in abundance the most valuable productions of the tropical climates. Not an instance of sickness has occurred during the season, among those colonists who had passed one year in Africa; and the fever which attacked those who went out in the spring, has in most cases been mild and easily subdued.

We make but one other extract:

The disposition among the free people of color to emigrate to Africa, is daily increasing, nor can the Board doubt, that when the permanency of the colony is no longer uncertain, vessels will be fitted out by them, at their own expense, from most of the cities of our country. In Petersburg, (Virginia,) and its vicinity, they have already determined to make preparations for a voyage, and have requested the sanction of the Board to their proceedings. A similar disposition has been manifested in other places.

MISSIONARY SOCIETY OF CONNECTICUT.

Twenty-fourth Report.

THIS Report gives a succinct view of the missions performed, under the direction of the Trustees of this Society, principally in 1822. —We shall first give a tabular view of these missions, as we have compiled them from the Report, and then make one or two brief extracts.

	No. of Missionaries.	Length of Service.
Western counties of New York,	5	97 weeks.
Northern counties in Pennsylvania, and adjacent counties in N. Y.	3	52
New Connecticut,	16	395
Southern and western parts of Ohio,	5	70
Kentucky,	2	57
Indiana,	1	14
Illinois,	2	65
Missouri,	3	53
Total,	37	803 weeks.

By the preceding brief statement of missionary services, it will be perceived, that about 800 weeks have been occupied in missionary labor, under the direction of the Trustees of the Missionary Society of Connecticut; this number of weeks is equal to a period of 15 years and an half. The number of sermons preached by the Missionaries, on an average, is probably from four to five each week; amounting, in all, to between 3 and 4,000 during the year. This amount of labor is more than equal to the labors of one minister for 24 years, allowing him to preach at least three sermons every week.

But the labor of preaching is only a small portion of the labor performed by the faithful missionary. Besides the ordinary duties of the ministry, such as the visitation of families and schools, attendance on the sick and dying, and the superintendence of infant and feeble churches, much time of the missionary is to be occupied, and many efforts to be made, in services which it is not easy to detail. In the accomplishment of all these important services, the missionary is obliged to subject himself to privations, and hardships, and perils, which it is difficult clearly to conceive, or accurately to estimate: yet all the labor referred to, as having been accomplished the past year, has been performed at an expense, considerably less, it is believed, than is ordinarily paid, by the New England churches, for ministerial services, performed in a similar period.

Besides the missionaries enumerated above, the Trustees, during the past autumn, also commissioned the Rev. Messrs. Charles B. Storrs, Daniel G. Sprague, Oren Catlin and Flavel S. Gaylord, to labor as missionaries in the Western States, wherever the great Head of the church may seem to direct their way. —All these gentlemen received their theological education at Andover, and seemed to possess the natural, scientific, and moral qualifications, requisite to the arduous but highly useful work of missionaries. The Rev. Mr. Storrs will probably be connected with a church and congregation in New-Connecticut, in whose service, and at whose expense, he will be employed perhaps half of his time. The remainder will be spent according to the direction of the Trustees. The other gentlemen, it is expected, will proceed further south and west. From these missionaries, no communications have yet been received.

Miscellanies.

RECENT DEATHS.

THE Rev. WILLIAM MILNE, D. D. a distinguished missionary of the London Missionary Society, died at Malacca on the 2d of June last. His health having been, for some time, in a declining state, the Directors of the Society were desirous he should take a voyage to the

Cape, or to England. But he was unwilling to leave Malacca, till there should be some person present, competent to take charge of the affairs of the mission. He, however, took a voyage to Singapore, and thence to Pulo Penang, or Prince of Wales's Island. —The following extract of a letter written by Mr. Beighton, and dated Malacca, June 10, 1823,

will give the history of the few remaining days of his life.

We had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr. Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr. Alexander, take a voyage to the Cape or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr. M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr. M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

We sailed on Thursday evening, May 16, and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death? that is the thing."

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived at the time before mentioned.

Dr. Milne had previously made his Will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favored on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning (June 2.) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary,

and not that of the liver. He had attained his 37th year on the 27th of April last.

Dr. Milne was the author of several learned works on the literature of China; the historian of the first ten years of the Chinese mission; and superintendent of the Anglo-Chinese college.

At Bethlehem, Penn., on the 31st of Jan. last, in the 79th year of his age, the Rev. JOHN HECKEWELDER. In the early part of his life, he was a missionary among the Indians. His work on the History, Manners and Customs of the Aborigines of this country, is justly celebrated. He belonged to that well known denomination of Christians,—the United Brethren.

SUPERSTITIONS OF TAHITI.

IN a preceding part of this number, our readers have had the pleasure of perusing the testimony of Messrs. Tyerman and Bennet to the present state of religion in Tahiti. We think the following extract will be read with deep interest, as showing the deplorable condition of the people, at the period when the mission was commenced. The passage is taken from an account of a visit made to one of the *morais*, or sacred inclosures, Oct. 3, 1798, by the Rev. John Jefferson, one of the missionaries. At the time of this visit the mission had been established on the island about seventeen months; the missionaries having landed March 8, 1797; and the ship *Duff* having taken her final departure on the 4th of August following.

We arrived at the *morai* between eleven and twelve o'clock: before we entered it, my guide gathered a bunch of green leaves that grew upon the beach; and as soon as we came to the accustomed place for making offerings, he threw the leaves upon the pavement, and repeated, in a seemingly indifferent manner, a few words as a prayer to the supposed deity for his good-will towards us. The place where the priest performed this ceremony, is dedicated to the principal *Eatooa*, [god.] called Oro. It is a rough stone pavement, about eighteen feet square: at the north end, which faced the sea, is a large hedge of stones five feet or more high, three or four feet wide, and eighteen feet long. Upon the top of this pile are several pieces of board: some of them six feet long, and a foot broad, the tops slit into five parts, to represent a hand with the fingers a little open. At the south end are set up five stones, three of them larger in size than the other two. These stones are for those who officiate as priests: the three largest for superior,

and the two smallest for inferior ones. They sit cross-legged upon the pavement, and support their backs against the stones: and in this mode of adoration, with their faces towards the pile of stones and boards, they make their prayers. The middle space is where the human victims are slaughtered by being knocked on the head with a club and stones: after which a principal priest takes out the eyes of the murdered person, and holding them in his hands, he presents them to the mouth of the king, who opens his mouth as if to receive and eat them: when this ceremony is performed, the carcass is thrown into a pit and covered with stones. By the number of pits surrounding the place, and by the expressions of my conductor, I apprehend there have been many hundreds of men and women thus sacrificed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in war, or cut off by the commandment of the great chief, or that are purposely killed for human sacrifices in any other part, under the jurisdiction of the great chief, or king, are brought to the *morai*, and there prayers are made over them, and then they are buried as before observed. A little to the right of this payment of blood, and nearer towards the point, is an altar to Oro raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad: the top covered with cocoanut leaves, and the front ends decorated with the leaf of the sugar-cane, so fixed as to hang down like long fringes. Upon this altar, offerings of fish, hogs, bread-fruit, and mountain-plantains, are laid. A large hog was upon the altar, which seemed to have been placed there no long time. Fish and mountain-plantains are offered raw, hogs and bread-fruit are baked: frequently the hog is smeared with its blood before offered up. A little more to the right was the frame of an altar going to decay, dedicated to a supposed deity named *Ora-madooda*: upon this lay some pieces of wood that had once formed something belonging to their idolatrous rites, but I could not plainly comprehend what. Proceeding towards the point a few yards, at the extremity of the land, a large pile of stones appeared in view: from one house, three miles distant, whence it may be seen, it appears like a rock. It may be ten or twelve feet high, and twice as much in length. It consists of a number of stones piled one upon another without much art, and sacred to an imagined sea-god whose name is *Teepah*. The priest informed me, that before this pile of stones are also offered human sacrifices. Tired and disgusted with this awful proof of man's apostasy, and the devil's power over him, I desired my guide to withdraw. Considerations of the importance, arduousness, and danger of the work in which myself and brethren are engaged, gradually arose in my mind: the flesh quaked for fear, and the god of this world was not wanting with his suggestions; but I committed our cause to Christ.

In the course of his tour, Mr. Jefferson saw three sacred canoes belonging to Eimeo, and

about to return thither. On looking into the boughs of a tree, he saw a human body, to be transported to Eimeo as a sacrifice. The man had been secretly killed for that purpose; and was stated to be one of those, who had made an assault upon Mr. Jefferson and three of his brethren, on the 26th of March preceding.

We intreat our readers to look again at the picture of Tahiti, and the neighboring islands, as drawn by Messrs. Tyerman and Bennet in 1822; and then to consider, that, in 1798, a mission had just been commenced for the benefit of these people;—a mission, which was afterwards repeatedly threatened with utter extinction, and for more than fifteen years was considered very unpromising;—that the chiefs were intriguing, perfidious, cruel, prodigal of their people's lives, both in war and in furnishing sacrifices to demons;—that the people were universally thieves, lewd beyond description, enslaved to the grossest superstitions, and always ready to murder any one, at the slightest intimation from their chiefs; and that the strangling of new-born infants was the crime of every day, perpetrated by almost every mother, without shame and without remorse.

DR. WORCESTER'S SERMONS.

Sermons on various subjects, practical and doctrinal. By Samuel Worcester, D. D. Late Senior Pastor of the Tabernacle Church, Salem, Mass. 8vo. pp. 500. Salem, Henry Whipple, 1823.

We mentioned, at p. 399 of our number for December, that a volume of Dr. Worcester's Sermons was in the press. The work is now before the public.—The number of sermons is thirty-nine. The subjects are as follows:

Divine glory displayed in the system of nature. The creation of man an important work of God. A view of the Divine glory self-abasing. Sin exceeding sinful. Progress in sin. God's thoughts always higher than ours. Access to God. The good way. Fallow ground to be broken up and sown in righteousness. The Gospel a perfect law of liberty. Sorrow, godly and worldly. Glorifying only in the cross. God's house to be revered. Jesus at the grave of Lazarus. Drawing back. The end of them that obey not the Gospel. Glory of Christ in his humiliation. Christ the Lamb of God. Believers bought with a price. Demonstration that God is love. Ascension of Christ. Nature of repentance. Importance of repentance. The goodness of God an inducement to repentance. The spiritual meat and spiritual drink of Israel. The temple of God. Privi-

leges of believers under the Gospel. Communion in the body and blood of Christ. Paul's benevolence towards his nation. Divine glory displayed in building up Zion. Abraham offering up Isaac. God's feelings toward the wicked. Great question of circumcision. Importance of early religion. Necessity of regeneration. Our griefs and sorrows borne by Christ. Importance of being kept in the truth. Man a sojourner.

The following paragraph is extracted from the Preface.

With the character of the late Dr. Worcester, the Christian community are already in some measure acquainted. His abundant labors, and his eminent services, in the cause of missions, have greatly endeared his name to those who feel an interest in the great work of sending the Gospel to the heathen, and will long be gratefully remembered. Though he was less extensively known, as a Preacher of the Gospel, than he was as Corresponding Secretary of the American Board of Commissioners for Foreign Missions; yet many have listened, with lively interest, to the word of life, when published by him from his own pulpit, and in various other places where he was providentially called; and there are already before the public a number of his occasional discourses, which have been favorably received. An expectation therefore, has probably been cherished, that a volume of his sermons would be a valuable acquisition to the Church of Christ. This expectation, it is believed, the volume now offered to the public, will not disappoint.

INDIAN YOUNG MEN.

IN our number for January, p. 29, we gave some account of the visit of Indian young men, at Charleston and Augusta, on their way to their own country, after having received an education at the Foreign Mission School. It may be well to mention, that clergymen of different religious denominations, Episcopalians, Presbyterians, and Baptists, were equally explicit and decided in bearing testimony to the value of the missionary cause, as illustrated by the appearance and attainments of these youths.

On one occasion, an aged and venerable clergyman dined in company with Gibbs and Bondinot, and was greatly animated with the interview. He said it was 'a new era in his life, and that he had now, for the first time, heard the praises of God spoken from the mouth of an Indian.' The heart of this good man has been for some time much intent upon promoting the welfare of the Indians; and, for that purpose, he took a journey the past summer into the Creek nation, with the design of exciting a favorable disposition in that tribe towards missions.

TO THE FRIENDS OF MISSIONS.

It must be very evident to all, who have just views of the missionary work, of the number of persons employed under the direction of the American Board of Commissioners for Foreign Missions, and of the urgent call for more laborers in many different fields, that the resources of that Board need to be greatly increased. The late reinforcement of the mission at the Sandwich Islands will probably add to the expenses of the present year at least *ten thousand dollars*. A considerable addition has been made to the Palestine mission; agents are to be sent, with the leave of Providence, into South America; and urgent claims for additional aid are preferred by the missionaries at Bombay and Ceylon. The Foreign Mission School needs to be enlarged, so as to accommodate more youths from different heathen nations; and the Indians of our wilderness are importunately asking for schools in many places, where they might be established with good prospects of success.

Which of these objects shall be defeated for want of means? Which band of missionaries shall be discouraged and embarrassed, for want of active and spirited co-operation, on the part of their brethren at home? Look at the South Sea Islands, at Sierra Leone, at South Africa:—Was it desirable that the missions in these places should be sustained, and the means afforded, which have led to so glorious a display of divine power and mercy as our eyes now behold. Will it not appear as desirable, twenty years hence, that the Bible should be given to the millions of western India? or that the inhabitants of the Sandwich Islands should be rescued from their ignorance and superstition? or that the Cherokees and Choctaws should now, at this crisis of their history, receive all the aid which we can give them, in their attempts to rise above the condition of their fathers, and to partake with us of the blessings conferred upon us by the Gospel? Will any man regret that he has made sacrifices for such objects as these? Sacrifices must indeed be made; but is not the cause worthy of them? Let every professed follower of Christ seriously consider the subject. Let him estimate, if he can, the value of the Gospel: and let him resolve, however others may neglect their duty, that if any mission is straitened in its resources, or embarrassed in its operations, the fault shall not be chargeable to him.